AZDWAJI ZINDAGI MASAYEL AUR HAL

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THE WAY OF SALAFIYYAH
(The True Knowledge of Islam)

FAHRIST-E- MAZAMEEN

Muqaddama

Bilashubah hamari society mein uswaqt kandaan ka idarah buri tarah se toot phoot ka shikar hai. Saal bhar mein itni shaadiyan nahi hotein ke jitni talaqen ya alahidgiyan hojati hain. Shohar ko biwi se shikayat hain aur biwi ko shohar se. Shohar ka kehna hai ke biwi uske huqooq ada nahi karti tu biwi ka kehna hai ke shohar uske huqooq ada nahi kar raha. Miyan Biwi dono ek dosre ke bare mein nafrat aur gusse ke jazbat se bhare hue hain aur unhin kaifiyaat ke saath ya tu alahidah hojate hain ya phir khad khad kar aur sadh sadh kar zindagi ke din guzaarte rehte hain.

Aise mein na sirf wo kudh nafsiyati mariz banjate hain balke roz roz ke ladai jhagde dekh kar aulad mein bhi abnormal attitude parwan chadhna shuru hojata hai. Tu yeh waqt ki ek aham tareen zaroorath hai ke mazhat aur nafziyaat ki roshni mein Miyan Biwi ke masaael aur unke hal ko discuss kiya jaye. Aur us bare bade bade shehron mein Event Complexes ya Shaadi Halls mein ek roz Marital Life, Workshops karwayi jaye ke jin mein bikhre hue khaandanon (Broken Families) ya wo jo tootne ke qareeb pahuch chuke hain, issues ko address kiya jaye aur mazhab aur psychology ki roshni mein inki rehnumayi ki jaye.

Behrahaal yeh kaam tu kisi idare ke karne ka hai laikin jo mein karsakhta tha, wo yeh ke isbare kayi ek Families ki Counselling ka mauqa mila aur iske nateeje mein "Azduwaji Zindagi : Masayeil Aur Hal" ke unwaan se ek muktasar tahreer murattab kardi hai ke jisse miyan biwi ko apne masayeil samajhne aur unhen hal karne mein bahut madad milegi. Aur kitab jald khatam karne ke bajae lafzon

par gaur karke mutala' karen ke baaz muqamaat par baat gehri hai, isse bahami masayeil ko samajhne aur hal karne mein bahut madad milagi.

Yeh kitabcha darasal meri in tehreeron ka majmua hai jo azduwaji zindagi ke masayeil aur hal ke hawale se meri do kitabon "Salih Aur Muslih" aur "Mukalima" mein shaya hochuki hain. Inn tehriron ki ehmiyat ke pesh-e-nazar inhen ab alahida kitabche ki surat mein publish kiya jaraha hai. Har shaadi shudah ko aur jiski shaadi qareeb hai, iss kitabche ka mutala' zaroor karna chahiye, bahut faida hoga, In-Sha Allah.

Biwi Aur Showhar

Hamare Novel nigaron aur shayaron ne mahboob ki mohabbat ko bahut idealize bhi kiya hai aur philosophize bhi laikin biwi ki mohabbat ko nahin. Main yeh nahin kehta ke unhein uska tajruba nahin hua, laikin yeh zaroor kahonga ke ye us mohabbat ke raaz jaan na sake. Talaaq ya arzi alahidgi (sepration) ke baad ki zehni aur qalbi aziyyat batlarahi hai ke mohabbat bahut shadeed thi.

Qata Ta'alluqi Aur Narazgi

Qata Ta'alluqi mein ijlat se kaam na lo, chahe uske asbaab kuch bhi hon, ke todne ke baad ehsaas hoga ke ta'alluq kitna gehra aur sacha tha. Rahi narazgi tu usse mat daro ke wo sache ta'alluq ko mazeed mazboot kardeti hai, chahe wo aulad aur walidain ka ho, miyan biwi ka ho, ustaaz shagird ka ho ya dost ka dost se ho.

Mohabbat Aur Dua'

Jisne bhi kaha dorust kaha hai ke jis ke liye tum tanhayi mein dua karte ho, tumhein usse mohabbat hai, chahe walidain hon, asatizah hon, aulaad ho, behen bhai ho, shareek hayat ho ya dost ho. Aur jitne jazbe se karte ho, utni hi shadeed hai. Aur agar na bhi ho tu us amal se zaroor paida hojaegi

Biwi Ki Deendari

Jo apne aap ko apni biwi se zyadah deendaar samajhta ho, wo umooman nek hone ke waham mein mubtila rehta hai. Aur jo mazhabi aadmi apni biwi ko apne se nek samajhta ho, us mein tum aajizi hi paoge.

Baap Aur Aulad

Adeebon ne maroof kar rakha hai ke Maa ki mohabbat aulad se zyadah hoti hai laikin mera mushahidah yeh hai ke kabhi Maa ki ziyadah hoti hai aur kabhi baap ki, yeh halaat hain jo uska taeen karte hain. Kabhi bacha raat bhar beemar rehta hai, Maa ki aankh lagjati hai, laikin baap ki nahin, chahne aur halaat ke bawajood bhi nahin.

Hijab Aur Zeenat

Mard ki zeenat dadhi mein hai aur aurat ki hijab mein. Aur hijab na sirf mahboob ke jamal ko badha deta hai balke aashiq ki talab ko bhi. Shayad Allah ke hijab mein rehne ki yahi hikmat hai. Kaash koi be hijab aurat ko bhi yeh samjhade.

Tights Ka Fithna

Aurat ke tights pehen ne se jo behayaee pheli hai, wo unki barhangi (nudity) se bhi nahi pheli thi. Mard ko tights pehni

aurat mein, barhana aurat se badhkar jinsi kashish mahsoos hoti hai, us par bahut jald maahareen nafsiyaat ka ittifaaq hojaega.*

***Tights ke fitne ka azdwaji zindagi (Marital Life) se kya taluq hai? Tu bahut gehra taluq hai. Is kitab ke muqaddama mein hum ne yahi arz kiya hai ke kitab ke alfaaz ki ahmiyat aap par us waqt wazih hogi jabke aap uske alfaaz ko apni zindagi se mutaluq (relate) kar lenge. Maslan us mein ek rehnumaee tu yeh hai ke biwiyon ko chahiye ke apne shoharon ki jinsi zaroorat pori karne mein usse tawun karen ke media aur mahol ne mard ki jinsi kawhish ko bhadkane ka qoob samaan paida kardiya gaya hai. Umoman yeh dekhne mein aaya hai ke auraten mard ki jinsi zaroorat aur aazmayish ko nahin samajhpatein ya samajhpatein tu hain laikin aapas ki ladai mein use shohar ke kilaaf bator-e-hatiyar istimaal karti hain ya apne halaat se tang aur dil ki aamadgi na hone ki wajah se use nafz ka banda aur jinsi haiwaan kehti hain ke jiske rad-o-amal mein shohar sahab bahar ki auraton ki taraf mutawajjah hojate hain. Aur ab biwi saheba ko takleef hoti hai ke yeh haraam kaam kar raha hai halanke uske haraam ki taraf jaane ki ek badi wajah kudh biwi ka rawaiyya bhi hota hai.**

Jazbaat Ki Zubaan

Aurat ke communication tools mein se aham tareen "jazbaat" hain. Isi liye aap dekhte hain ke wo pal bhar mein kya se kya hojati hai aur aap hairaan hi rahjate hain ke lamhon mein ho kiya gaya hai? Agar apni biwi se ache tareeqe se chalna hai tu aurat ki communication ke tareeqe ko samajhna hoga.

Pas lafz, lagic, reason, naseehat, mukalama waqairah ko ek taraf rako aur jazbaat ko handle aur deal karna seekho tu yeh tumhen hamesha tumhari hi biwi lagegi. Tu biwi se jab iktilaaf ho, use samajhne ki bewaqoofi na karna.

Stephen Hawking tak ne likha hai ke main kaenaat ke razon se itna hi nawaqif hon jitna ke hum mein se koi pani biwi ke agle aur fauri rad-e-amal se. Laikin uski wajah se biwi ko tana nahin karna chahiye ke yeh uski takleeq hai aur wo apni us takleeq mein majboor hai ke uske Rab ne use aur uske zariye bahutso ko usi raste se aazmana tha.

Tumhen nahin malum ke tumhare kaun se lafz se uska acha bhala mood karaab hojae laikin kuch alfaaz hain ke jin se tum uska mood ek minute mein theek kar sakte hain, un alfaaz ko seekho. Unka taluq, logic, reason aur naseehat se nahin, balke uske jazbaat se hai. Aur unmein se ek ye hai ke "Galati Meri Thi".

Ab aap kahenge ke main yeh sab kyun karon? Main ne uska koi udhaar dena hai kya? Yeh baat tu dorust hai ke aap ne uska udhaar nahin dena laikin yeh sab kuch karne ki ek wajah mazhab mein hamare paad maujood hai aur wo yeh ke aurat ko mard ki nazeehat ziyadah kamzoor paida kiya gaya hai jaisa ke sahiheen ki hadees mein hai ke aurat ko aadam ki pasli se paida kiya gaya hai aur pasli tedhi hoti hai. Aur agar tum pasli ko seedha karna chahoge tu usko todh doge aur agar usko uski halat par chordhoge tu wo tedhi hi rahegi tu auraton ke bare mein naseehat hasil karlo.

Tu yeh riwayat us bare wazih hai ke aurat ke mizaj mein paidaishi taurpar kuch pechidgi (Complicaiton) maujood hai lihaza wo us baare wo mazoor hai ke ye uski taqdeer hai ke Allah Azzowajal ne use isi tarha paida kiya hai taake uski aazmayish ho aur uske zariye mard ki aazmayish ho.

Tu aakir ko wo aurat hai lihaza aurat hi rahigi laikin main uski kamzori ke muqable mein sabr-o-tahammul ka muzaherah karke apni islaah kar sakhta hon.

Azeem falsafi saqraath ke bare kaha jata hai ke usne Yunaan ki bad tameez aurat se shaadi ki thi ke uska kehna tha ke main uske zariye sabr-o-tahammul sikhna chahta hon. Pas uski biwi ladai jhagde mein usko koob la'an ta'an karti, iss qadar ke wo kud maare gusse ke behosh hojati, aur phir saqraath usko paani pilata aur wo hosh mein aakar uska shukriya ada karti thi.

Kair yeh tu ek intiha hai, zaahari baat hai ke na sab mard saqraath jaise hote hain aur na sab auraten uske biwi jaisi laikin kehne ka maqsad yeh hai ke mard agar chahe tu biwi ki fitri kamzori ko apni islaah ka zariya bana sakta hai. Aur agar chahe tu uski kamzori ko ghar todhne ka bahana banale, aur wo kamzori bhi aisi ke jo kud kuda ne uss mein rakhi hai take mard ki aazmayish hosake, aur uss mein aurat ka koi qasoor nahin hai ke mard use uska tana de.

Mard ke liye waqiyatan yeh mushkil hai ke wo bahami ladai jhagde mein aurat ko koi jazbati jumla kahe ke jis mein apni kamzori aur galati ka etiraaf kare ya biwi ki

tareef aur tahseen kare laikin yahi ek lamha hai ke jis mein mard waqiyatn lamhe bhar mein ek bahut bade jhagde ko katam kar sakta hai basharte ke wo koi jasbati jumla kehde. Bhale takleef se keh de, masnuwi taur par keh de, upar se keh de, yahi wo shohar hai ke jise biwi ache lafzon mein yaad rakhti hai, aur use dil se apne haq mein acha shohar samajhti hai, chahe zubaan se us ki tareef na bhi kare.

Aise hi shohar ke bare biwi ka kayal hota hai ke wo mushkil waqt mein uske kaam aaya, aur biwi ka mushkil tareen waqt wahi ladai ka waqt hota hai ke jis mein wo galati par hone ke bawajood galati manna nahin chati balke manwana chahti hai.

Use aurat ki nafsaniyat kahlen ya galat fehmi kehlen ya apne aap se jhoot kehlen laikin yeh baat tai hai ke use itminaan usise hota hai aur use andar tak sukoon bhi usi se milta hai ke ye saabit hojae ke ladai mein mard galati par hai aur yeh sabit bhi mard ki zubaani hi ho.

Uski nafsiyati wajah shayad yeh ho sakti hai ke wo mard ki nisbat paidaish taur kamzoor hai lihaza kamzoor ka apni kamzoori ko maan lena use khauf mein mubtila kar sakta hai yani apne jaez huqooq ke gazab hojane ka khauf kyunke miya biwi ka talluq aam taur muqable ka talluq hota hai na ke khair khwahi ka. Agarche unka talluq hona khair khwahi ka chahiye laikin main yeh bayan kar raha hon ke amalan aisa nahi hota hai.

Azdwaji Zindagi (Marital Life) Aur Samajhne Ki Chand Batein

Gair shaadi shuda talaba aksar iss baat ka tazkeerah karte hain ke jab wo apne doston ya saheliyon ya rishtedaron mein se kisi shaadi shuda ki life ko dekhte hain tu wo shaadi ke baare itne munfi hojate hain ke unhen lagta hai ke shaadi shuda masaael ka anbaar hi hai lihaza usse dor hi raho. Tu aise gair shaadi shuda talaba ki rehnumaee ke liye kuch baten pesh-e-kidmat hai ke jin ke mutale se shaadi shuda zindagi ke bare unki munfeet katam na sahi laikin kam zaroor hojaegi.

Pehli baat tu yeh hai ke ek gair shaadi shudah ke liye ek shaadi shudah ke masaael ko samajhna mushkil hi nahi balke namumkin hai. Iss liye gair shaadi shudah bhale arsatuhi kyun na ho, use kisi shaadi shudah ki kisi surat counselling nahin karni chahiye ala yeh ke koi umooman baat karde jaise Qur-an Majid ki aayat sunadi ya hadees batladi tu us mein harj nahin hai. Asoli baat yahi hai ke Laisal Kabri Kal Moayana, Yani kabar se hasil shudah ilm aur mushahide aur tajruba ka ilm barabar nahi hota hai, dono mein farq hota hai. Kuch cheezen kabar se muntaqil nahin ho pati hain balke zaati tajruba se hi muntaqil hoti hain jinhen hum ahwaal aur kaifiyaat kehte hain. Tu shaadi shudah ke ahwaal aur kaifiyaat, gair shaadi shudah ka muntaqil nahi ho sakti hai.

Doosri baat ye hai ke azdwaaji zindagi ke masayeil hal karne me kayi ek pehlu ehem kirdaar ada karsakte hain, inme se ek mard aur aurat ki shaksiyat ka mutaliaa' hai.dono ki nooh chunke farq hai lihaza miyan biwi ko amooman iss baat ka ehsaas nahi hopata hai ke mard aur aurat dono ka mizaaj aur sochne ka andaaz tak farq hota

hai. Wo ek hi baat ko muqtalif tarah se lete hain, ek baat ek ke nazdeek ehem hai to dusre ke nazdeek fuzool hai, to mard ke liye zaroori hai ke auraton ki nafsiyaat ko jaanta ho yaani unki shaksiyat ke muqtalif pehluon par nazar rakhta ho.aur aurat ke liye zaroori hai ke mardon ki dunya se waaqif ho,yaani unki nafsiyaat se aagah hi rakhti ho. To dono jabtak ek dusre ki shaksiyat se waaqif nahi honge to masayeil apni jagah bar qaraar rahenge. Dono ko achi tarah ye baat samaj leni chahiye ke mardon ki apni dunya hai aur auraton ki apni dunya hai.dono azdwaaji zindagi ke baad ek dusre ki dunya dekhne ka aagaaz karte hain lekin isko samajhne me inhe das saal lag jaate hain aur ye samaj isliye jald mukammil nahi hopaati hai ke dono ka rishta musabiqat aur muqaable ka hota hai.

To doosri baat se teesri baat ye nikli ke azdwaaji zindagi ki soojh bhooj aur baseerat me izafa karne ki khuwaish hoto iska behtareen zariya muaashirat hai, maslan showhar apne shaadi shuda doston aur aurat apni shaadi shuda saheliyon se seekh sakti hai, bashar teka wo samajdaar aur tajruba kaar hon. Pas muaashirat ko behter kiya jaaye yaani infiraadiyat (indivudualism) se nikla jaaye aur achi families jo ke aapke rishtedaron me hon ya padosiyon me ya doston me,inki taraf aana jaana rahe,to dusre jodhon (pairs) ke rawaiyyon se seekhne ka mauqa milega aur samajh jald mukammil hogi ke yahan aapka rishta muqasimat ka nahi hai.hosakta hai ke aap apni biwi kw haqq me khotaahi kar rahe ho,lekin ye baat aapko us waqt zyada behter samajh aati hai jab aap apne dost ka rawayya uski biwi ke haq me usse muqtalif dekhte hain ke jo aapka hai.isi tarah hosakta hai ke ek biwi apne showhar

ke haq me khotaahi kar rahi ho,lekin apni kisi saheli ke uske showhar ke haq me rawayye ko dekkar ise apni islaah ki fikir paida ho.isi baat ko hadees me yun bayan kiya gaya hai ke momin,momin ke liye aaina hai yaani ek momin dusre momin ki rawayyion ko dekkar apne rawayyion ki islaah karleta hai.

Chowthi baat ye hai ke miyan biwi ke masayeil kabhi qatam na honge, kya azwaj-e-mutaherat ke royon ko Qur-an Majid mein zer-e-behes nahin laya gaya? Tu miya biwi ko Allah azzawajal ne ek dosre ke liye aazmayish banaya hai. Iss liye ye mat samajhen ke ye masala hal hojaega tu ghar mein sukoon hojaega. Aisa sakoon bhi aarzi hi sabit hoga ke kuch arsa baad phir ladai hojaegi. Jab ladai ki koi wajah hogi, tab bhi hogi aur bilawaja bhi hogi ke insaan ki fitrat hai ke wo yaksaniyat se iktahat aur bezari mehsoos karta hai, ek jaise mahol se tank aajata hai. Pass baaz auqat tu miyan biwi ko ye bhi samah nahi aati ke ladai ki wajah nahi tu phir khun ladh rahe hain? Uski wajah insani mizaj ki firtry kamzoriyan bhi hain. Tu bas itna kafi hai ke agar miyan biwi ki ladai ke baad sulah ke natije mein unka taluq pehle se zyada mazbot horaha hai tu yahi matloob hai ke jaise gunah ke baad tu ba aap ko Allah ke aur nazdeek karde tu ab gunah par kya pachtana aur afsoos karna! Tu miyan biwi mein agar ladai na hogi tu shayad wo kudh kushi ka sochenge lihaza sehet mand zehen ladai ka hona zaroori hai laikin jis tarah bilkul ladai na hona ya masayeil ka na hona bhi ek intiha aur idealism hai tu baat baat par ladai aur roz roz ki gulam guloch aur maar katai tu ye ek dosri intiha hai. Yeh bhi durust nahin hai ke yeh rawaiyya bhi zindagi ko azaab banadeta hai.

Paanchwin baat yeh hai ke Allah Azzowajal ne donon ke liye alahidgi ka raasta rakha hai; mard ke liye talaq, aurat ke liye kula. Mard agar biwi se tang hai aur talaq nahi de raha tu use biwi se kuch mil raha hai tu tabhi tu talaq ka rukh nahi kar raha hai. Usi tarha se agar aurat tang hai aur wo kula nahi lerahi tu uska matlab hai ke use shohar se kuch khair mil raha hai ke jis ko wo gunwana nahin chahti hai. Ya yun kehlen ke shohar se alahidgi ki surat mein uska nuqsan zyada hai, lihaza wo bade nuqsan se bachna chahti hai aur chota nuqsan bardash kar rahi hai yani shohar ke saat rehna. Tu yeh bhi zehen mein rahe ke jab donon ukhde rah rahe hain tu kisi na kisi darje mein unhin ek dosre se faidah pahunch raha hota hai agarche wo ladai mein us bahami faide ko tasleem nahi karte hain.

Chetti baat yeh hai ke agar aap ke janne wale pachas log shaadi shudah hain aur un mein se dus ne aap se azdwaji zindagi ke darhum barhum hone ka zikr kiya hai tu suka matlab hai ke usi fisad phir bhi aise hain ke jo apne muamlat kudh se sambhal rahe hain yani masayeil unke bhi hain liakin wo ghar mein hi hal hojate hain aur behtarein azdwaji zindagi usi ka naam hai ke aap ke masayeil aap ke ghar mein hi hal hojate hon. Baqi masayeil ka na hona tu yeh jannat mein hi mumkin hai, duniya mein nahin.

Saatwein baat yeh hai ke jin miyan biwi ke masayeil hote hain, wo aap se masayeil tu share karte hain laikin apni khusihyan nahin halanke wo apne do char saalon mein rozana lade hi ra honge, kabhi kushi ke dochaar din bhi unhon ne guzhare hi honge tu wo aap se kabhi share nahi karenge. Uss ki wajah yeh hai ke inshaan ki nature hi

yahi hai ke ow gham ziyada share karta hai banisbat khushi ke. Tu azdwaji zindagi aazmayish aur khushi donon ke majmoye ka naam hai, sirf aazmayish nahi hai balke khushi bhi hai aur miyan biwi ladai mein apne khushi ke donon ko bhool jate hain aur sirf ghum aur aazmayish ko hi yaad karte hain lihaza us tarha wo alahidgi aur munfeed ki tarha zyada mael hojate hain.

Aathwein baat yeh hai ke miyan biwi ka taluq hi aisa hai ke mard zyadati karga. Agar wo nahi karega tu biwi kar jaegi. Ek nahi naraz hoga tu dosra hojaega, shohar nahi dantega tu biwi dantna shuru hojayegi aru ye haqeeqat hai. Tu miyan biwi ka taluq masabaqat ka taluq hai ke unmein se har ek pehel karta chahta hai take dosre par apna asar daal sake, aur usi tarha miyan biwi ka taluq bunyadi taur lein deen ka taluq bhi hai. Ideal taluq hamesha wahi hota hai jo ek tarfa ho jaisa ke maa ka aulad ke saat hai ke dena hi dena hai, lene ki umeed bhi nahi lagai aur na bhi mila tu wari sadqe, Qurban, tu miyan biwi ka taluq qanooni hai lihaza ye shoru mein qanooni andaaz mein hi chalega ke ginti hoti rahegi ke main ne yeh diya aur usne wo liya. Main ne itna kiya aur usne itna, aur shuru mein usko aise hi chalalen, koi harj nahin, main yahi kaha karta hon ke shoru mein miyan biwi ka taluq dhakke ka taluq hai, bass gaadi ko dhakka laga kar start karwadiya karen, phir zindagi ki sadak par kuch safar aur tai kalegi, aur yahi rishtedaron ka kaam hai yani dhakka lagana. Phir waqt guzarne ke saath bahami aisaar aur qurbani se mohabbat aur ulfat paida hojati hai tu ek tarfa husn-e-suluk bhi chal jata hai aur mehsoos bhi nahi honta ke sirf main hi kar raha hon aur dosra kyun nahi itna kar raha.

Nawein baat yeh ke miyan biwi mein donon ki nafsiyati saakt ka farq hai aur azdwaji masayeil ke hal ke liye usko samajhna aur samjhana donon ke liye zaroori hai. Mard ek bat ko chota samajhta hai laikin aurat ke nazdeek wo bahut badi hoti hai ke uska taluq uski jazbat se hota hai jab ke mard usi baat ko shaoor ki ainak se dekh raha hota hai. Tu shaoor ki ainak se wo baat choti hi hoti hai balke bahut mamoli laikin aurat ke jazbat ki roshni mein wo bahut badi hoti hai. Ab yeh ek dosre ki ainak nahi laga sakte balke un mein aksar ko uska bhi shaoor nahin hota ke hamari ainaken muktalif hain tu yeh shaoor bedaar karne ki zaroorat hai. Isse ek dosre ko samajhne mein madad milti hai ke iktilafaat kam hojate hain aur agar hojae tu jaldi hal hojate hain.

Daswein baat yeh hai ke puktagi aur maturity bhi ek kaas umar mein doon mein aati hai agarche aurat mein umooman jaldi aajati hai, maa banne ki wajah se, laikin mard ne agar kudh inhasaari ki zindati (independent life) na guzari hotu maturity der se aati hai. Issliye ek mard agar bees se pachees saal ka bhi hai aur biwi ko maa baap ke saat rakah hua hai tu use alahida ghar lene ka faisla karne mein isliye mushkil hoti hai ke usne kabhi apni zindagi ke chote chote faisle nahin kiye tu ab apni biwi ki zindagi ke faisle karte ki bhi uss mein himmat aur jur'at nahi hai yani usne yeh abhi tak sikha nahi hai, usne abhi ye sikhna hai, tu yeh bahut aham hai ke mard ki shaadi se pehle uski aisi tarbiyat ke wo faisle karne ki salahiyat rakhta hon, balke bachiyon ki shaadi mein jo cheezen dekhni chahen, un mein se ek yeh bhi aham hai ke mard mein faisale kartne ki kitni salahiyat hai. Ghar ka sarbarah wahi ban sakhta hai ke

jismein yeh salahiyat hon aur ab yeh Mummy Daddy bache kya ghar chalaenge ! isliye biwi ko apne sasural ke saath jo masayeil pesh aate hain, unhin hal karne mein wahi mard nakaam rehta hain ke jisne zindagi mein kabhi faisle na kiye hon aur maa baap ke sahare zindagi guzari ho. Lihaza mard ko sikhne mein waqt lagega, yeh biwi ko samajhna chahiye, ya biwi kudh agar shohar se ziyada mature ho tu use sikhade agarche yeh cheez uske liye aziyyat naak hogi ke aurat hamesha aise mard ko pasand karti hai jo usse mazboot ho.

Giyarwein baat yeh ke umooman yeh shikayat bhi hoti hai ke shaadi se pehle rawaiyya aur hai aur baad mein aur hai tu yeh tu umooman hota hai ke shaadi ke baad donon taraf se rawaiyyon mein tabdeeli nazar aati hai. Uska hal yahi hai ke uske liye zehen tayar rehna chahe. Yahan mard aur aurat ki psychology mein farq yeh bhi hai ke mard umooman bure halaat ya waqt ke liye zehen tayar rehta hai laikin aurat nahin hoti, ya yun kehlen ke wo zyadah khush fehem hoti hain ya zyada pur umeed (optimistic) hoti hain lihaza agar halaat uske zehen ke muwafiq na hon tu wo ziyada jaldi aur tezi se zehen be sukooni ka shikaar hojati hai. Iss mein kuch kirdaar hamare mahol ka bhi ha ke mahol mein iss qadar galamour aur chakachond hai ke yeh cheez aurat ke zehen mein baith jati hai ke zindagi tu naam hi aasayish aur aaraam ka hai jabke mard ka bayaniya unke muqble mein zindagi ko ek challenge aur aazmayish ke taur lene ka hota hai lihaza jab ghar toot ta hai tu yeh nahin ke aurat ka nuqsan hota hai, mard ka bhi itna hi nuqsan hota hai aur wo bhi itni hi takleef mein hota hai jitni ke aurat laikin wo aazmayish ka

samna karjata hain aur bahut kam dher hota hai, uski wajah yahi nafsiyati farq hai. Us nafsiyati farq ki wajah yeh bhi hosakhti hai ke mard ki jismani sakt aisi hai ya uske kaam ya zimmedari ki nauyiat aisi hai ke wo zindagi ko challenge aur aazmayish ke taurle.

Barwein baat yeh ke farq sirf mard aur aurat ki nafsiyaat ka nahin hai balke aurat, aurat ki nafsiyaat mein farq hota hai. Maslan agar main yeh baat kahon ke mere Facebook Friends lakhariyon mein falan aur falan ek noo' ki kawateen hain aur falan aur falan dosri noo' hain tu yeh baat shayad kisi hadtak durust ho. Pehli qisam ki kawateen ke liye wo masayeil hisaas nahin hain jo dosri qisam ki kawateen ke liye aham hote hain lihaza donon ko ek jaisa mashorah dena bhi durust na hoga. Iss liye pehli qisam ki katoon agar mujhse mashorah maangegi ke kawind mujhe sarkari mulazimat darmiyan mein chordhene ka hukm deraha hai tu main yahi kahonga ke kawind ki ita-at karo, mulazimat walazimat ki zaroorat nahin hai aur uss katoon ko bhi shayad uss mashore par amal mein hi sukoon muyassar aayega ke uski nafsiyaati saakt hi usi qisam ke mashore ko qabool karne ke liye bani hai ke uske mizaj mein infa-aliyat (passivity) ka galba hai. Aur dosri qisam ki katoon agar aisa mashorah mangegi tu main shayad use yeh mashora na de sakon aur agar de bhi donga tu wo bekaar jaega aur uski zehni aziyyat badh jayegi ke wo aise mashore qubool karne ke liye paida hi nahin hui ke uske mizaj mein fa-aliyat (activity) hai, tu yeh ya tu kone khudre mein sadh sadh kar zindagi guzar legi ya phir alahidgi ka sochegi.

Baqi yeh juzuwi baten hain ke falan mas-ale mein kawind ki ziyadati hai ya biwi ki, aur un juzuwi baton ka bhi taeen karna chahiye ke kisi mas-ale mein kawind ziyadati par ho sakta hai balke hota hai aur kisi mas-ale mein biwi ziyadati par hosakti hai balke hoti hai. Pas agar ziyadati kam ho tu guzara hojata hai aur din bada karna chahiye laikin agar ziyadati ziyadah ho aur qabil-e-bardasht na rahe tu phir alahidgi ka rasta shari-at mein isi liye hai.

Ab alahidgi ke mashirati nuqsanaat hain, yeh baat bhi durust hai laikin alahidgi shari-at mein koi gaali nahi hai, albatta usko na pasand zaroor kiya gaya hai aur uski wajah yahi hai ke yeh zehen mein rahe ke masayeil tu har jagah hain aur honge. Pas tu umooman counselling mein yai arz karta hon ke us waqt us aakeeri option yani alahidgi ka socho jab yeh dekho ke ab marna, zindah rehne se ziyadah mahboob hogaya hai tu ab be sak alahidah hojao. Laikin yeh kaifiyat ke marna, zindah rehne se ziyada mahboob hojae, aarzi na ho balke mustaqil hojae ke aarzi taur tu yeh kafiyat bhi insaan par taari hoti hi rehti hai balke gair shaadi shudah par bhi apne halaat se tang hone ki wajah se taari hojati hai.

Aurat : Lower, Middle Aur Higher Class Mein

Yeh maan lena bahut zaroori hai ke muslim muashiron mein lower class mein aurat ki izzat na hone ki barabar hai. Us tabqe ki aurat mazloom hai, zulm sehti hai, maar khati hai, galiyan sunti hai, mazdori karke apne mardon ko khilati hai, mardon ke liye ek kadim hai, chahe wo maa ho, beti ho, behen ho ya biwi. Un mazloom auraton ke haq mein aawaz buland karna jihad ke matradif hai aur islami tahrikiyon aur

mazhabi tabqaat ki yeh deeni zimmedari hai ke aisi (NGO's) banaen jo us mazloom aurat ki dadrasi kar saken.

Rahi middle class tu wo maa ki sadqe waare jaati hai, beti par jaan chidakti hai, behen ka hissa khana chahti hai aur biwi ko fareeq mukalif samajh kar dabadeti hai. Us tabqe mein behenon aur biwiyon ke huqooq kisi qadar mahfooz karne ki zaroorat hai aur uska zariya mardon ke liye aisi tarbiyati workshops ka inaqa-ad hai ke jin mein unke rawaiyyon ki islaah ki jasake. Us tabqe mein biwi apne mard ko pora padhne ki koshish karti hai laikin uske nateeje mein ziyada maar khati hai. Yahan maar khana nuqsaan uthane ke mani mein istimaal hua hai.

Rahi baat higher class ki tu wahan mard mazloom hai. Uske liye agar kuch karna chahte hain tu mardon ke huqooq ke tahfuz (Men Rights) ki koi NGO banalen, aur ajeeb tamashaya hai ke huqooq niswan ki tahrikiyen chalane wali saari kawateen usi tabqe se hain. Yeh teenon taqseemaat ek umoomi mushahide ke tehet ki gai hai yani un mein istishani-at (exceptions) ho sakte hain.

Miyan Biwi Ke Iktilafaath

Qur-an accademy ke shuba tahqeeq islami mein mulazimat ke dauran log matnowi' masayeil mein deeni rehnumayi ke liye rujo' karte the. Un saeleen ke kaseer tedaad umooman do mein se kisi ek mas-ale mein mushawirat chah rahi hoti thi; jadoo tone ka mas-ala ya miyan biwi ke iktilafaath. Us waqt hum dosre mas-ale par kuch guftago karna chahrahe hain.

Miyan biwi ke iktilafaath ko hal karne ke liye zaroori hai ke pehle uske asbaab maloom hon. Miyan biwi ka iktilafaat do qisam ka hota hai; waqiyi aur gai waqiyi (Real and Unreal). Waqiyi iktilaaf wo hai ke jo haqeeqi ho aur us iktilaaf ke asbaab dakli hote hain yani miyan biwi ke mizaaj mein shaamil hote hain. Aur gair waqiyi iktilafaat wo hai ke jo haqeeqi na ho yani iktilaaf tu hai laikin bila wajah ka hai aur uske asbaab kariji hote hain. Yahan iktilaaf ka sabab mizaj nahin hai balke shaitan ya hasad karne wale rishtedar hote hain. Waqiyi iktilaaf ko kam tu kiya jasakta hai laikin katam nahin kiya jasakta ke yeh mizajon ka iktilaaf hai aur mizaaj katam nahi hote, aur gair waqiyi iktilaaf ko katam bhi kiya jasakta hai ke uski wajah shaitan ya hasad karne wale rishtedar hote hain. Aap unki baton par kaan na dharen tu aap ka iktilaaf katam hojaega.

Waqiyi iktilaaf yeh hai ke Allah Ta'ala ne mard aur aurt donon ko ek mizaaj par paida kiya hai ke jis mein wo ek dosre se muktalif hain jaisa ke ek riwayat ke alfaaz hain:
" Auraton ke baare me meri naseehath sunlo ke auratein pasli se paida ki gayi hain,aur pasli me sabse tedhi upar ki pasli hoti hai.agar tum ise seedha karna chahoge to ise tod doge aur agar ise iske haal par chod doge to hamesha tedhi hi rahegi.pas auraton ke baare meri naseehath sunlo".

Iss riwayat me khitaab mard se hai yaani miyan biwi ke ikhtilaafat me shariyat ne mard ko samjhaya hai ke wo bada hai,lihaza ise badepan ka muzahira karna chahiye. Aur ye bhi mard me aqal jabke aurat me jazbaat ka pehlu gaalib hota hai lihaza miyan biwi ki ladayi me samajhne aur samjhaane ke zyaada imkaanaat mard ki taraf me hote

hain. Pas mard chunke zimmedaar bhi hai aur isme aurat ki nisbat aqal ka pehlu gaalib hai lihaza ise apni zimmedaari aur fitri taqleeq ka qayal rakhte hue ghar ko chodhne me aurat ki nisbat zyaada kirdaar ada karna chahiye. Yahi waja hai ke talaaq ka haq bhi mard hi ko diya gaya hai yaani ye mard hi hai ke jisne ye faisla karna hota hai ke isne ghar ko todhna hai ya jodh kar rakhna hai. Aur agar talaaq ka haq aurat ke paas hota to muslim muashiron me talaaq ki nisbat (ratio) bahut badh jati ke auratein,mardon se zyaada jazbaati hoti hain.

Aur agar mard ye azm karle ke usne apni aurat ko seedha karke hi rehna hai to ye ise todhne ke mutaradif hai,aur us todhne ka maani talaaq hai. Saalis (mediator) ko bhi chahiye ke miyan biwi ke ikhtilaafat me zyaada mard ko samjhaaye,kyunke aurat ko Allah Taala ne fitri torkamzor banaya hai, jaisa ke mazkoora bala riwayat ke alfaaz hain. Iss riwayat ka ye maani nahi hai ke koi mard apni biwi ko taana dene ke liye iss riwayat ko daleel banaye ke tum to ho hi tedhi lihaza tumhare kiya kehne balke iss riwayat me Allah ke Rasool S.A.W. ki mardon ko naseehath ka maani ye hai ke aurat ko chunke Allah azzojal ne kamzor banaya hai,lihaza uski fitri kamzori ko saamne rakhte hue isse samajhdaari,badapan, aur hikmat ke saath maamla karo. Dusri cheez ye hai ke insaanon me bahami mizaaj ka bhi farq hota hai, jaisa ke ek riwayat ke alfaz hain:
“Allah Taala ne Adam A.S. ko muthi bhar mitti se paida kiya,aur ye mitti tamaam zameen se li gayi thi, pas Adam A.S. ki aulaadme zameen ke tamaam rang aur khusisiyaat maujood hain, inme se koi sufaid,koi surq,koi siyaah hai. Aur koi rangath me unke maabain hai. Aur koi mijaaz me

naram hai to koi mijaaz me saqht .aur koi tiba'n khabees hai to koi tayyab".

Pas Adam ki aulaad me mijaaz ki kuch kamiyaan fitri hain,lihaza dusron ko uska kisi qadar aitbaar (credit) dena chahiye.ek shaks agar paidayishi taur gasheele ya la parwaahi mijaaz ka haamil hai to wo apne iss mijaaz ko apni tarbiyaat se kisi qadar khaabu to karsakhta hai lekin qatam nahi karsakta kyunke wo mijaaz uske khameer me shaamil hai. Aur mijaaz ki ye fitri kamzoriyaan har shaks me iss farq ke sath maujood hain ke jo ek me hain,wo dusre me nahi hain.

Pas in fitri kamzoriyon me do cheezein matloob hain: ek to har fareeq apni kamzori ko door karne ki imkaan bhar koshish kare aur doosra ye ke miyan biwi ek doosre ki aisi kamzoriyon ke baare me bardaasht aur tahammul ka rawayya paida karein. Yahi baat hai jo Allah ke rasool S.A.W. ne mardon ko auraton ke hawale se bayan ki hai ke na to ise bilkul seedha karne ke chakkar me padho aur na hi use uske haal par chod do. Un do qisam ki intihaaon me miya biwi me sath rehna mushkil balke na mumkin hojayega aur naubat alahidgi tak ja pahunchegi.

Maslan zindagi ki mushkilaat me se ye hai ke amooman mard ghar waqt par aane me der laga dete hain aur auratein ghar se nikalne me der lag deti hain aur uspar acha khaasa jhagda hojata hai.ya biwi jab khana lagati hai to showhar apni biwi ka intizaar kiye baqir khana shuru kardeta hain aur biwi gusse me aajati hai ya biwi agar wo khana nahi bana paati jiski showhar ko khane ki khuwaish

thi to showhar gusse me aajate hain, ab agar miyan ya biwi ke mijaaz ki ye khaami hai ya iske haalaat aise hain jo deri ka baayeis ban jaate hain to miyan biwi ko mumkin hadd tak apni islaah ki koshish karni chahiye aur fareeq muqalif ko ye chahiye ke der ki soorat me ek dusre ko jathladein ya baaz auqaat naraazgi ka izhaar bhi kardein lekin naraazgi me shiddat na laayein ke chota sa masla fasaad ban jaaye kyunke ye mijaaz ke masayeil hain,aur aap ko unke saath samjhota (compromise) karna hai.

Yeh wazih rahe ke kuch mizaj fitri nahi hote laikin muashirah nahi fitri samajh raha hota hai. Maslan miyan biwi ki ladai mein aam taur yahi riwaj hai ke galati chahe shohar ki ho ya biwi ki, mazirat shohar hi ne karni hai. Ek dafa kisi ke haan jana hua tu wahan televisoin channel par ek ishtihar (ad) chal raha tha jis mein miyan biwi naraz the aur biwi apne shohar ko jaduwi alfaz (magical words) bolne ka keh rahi thi aur jaduwi alfaz se uski muraad yeh thi ke mard yeh kahe ke “Galati Meri Thi”.

Aurat ka galati tasleem na karna yeh uski paidayishi kamzori nahin hai balke muashirati bigaad hai yani muashire ne uske zehen mein yeh baat daaldi hai ke jhagde ka hal yahi hai ke shohar mazirat karle. Yeh ek na mumkin baat hai ke miya biwi ke jhagde mein hamesha galati shohar ki ho. Ba-az auqat shohar ki galati hoti hai aur ba-az auqat biwi ki. Jis ki galati hai, use tasleem karna chahiye, yeh deeni naqaza hai aur ek bandah momin ke aklaaqi aur rohani nashonuma ke liye bhi bahut zaroori hai. Kehne ko tu har baar shohar ke tasleem karlene se iktilaaf rafa hojaega laikin agar yahi rawaiyya adat ban jaega tu

uska aurat ko deeni aur aklaaqi nuqsaan bahut ziyadah hoga. Aurat ki zindagi se apni galati tasleem karne ka madah hi nikalta chala jaega yahan tak ke aisi katoon apne rab se bhi jhagda karne wali ban jaegi aur istaqfaar uski zindagi mein kam hi milega. Roye jab aadat ban jate hain tu phir wo yeh nahin dekhte ke saamne kaun hai? Insaan ya kaliq? Bache ya Walid? Shagird ya Ustaaz? Choota ya Bada? Lihaza insaanon ke samne galati tasleem na karne ki aadat kuda ke samne bhi galati tasleem na karne ki khoo daaldeti hai.

Miyan biwi ke dusri qisam ke ikhtilaafat wo hain jo gair waqayi (unreal) yaani haqeeqi nahi hain,aur unka sabab shaitaan mardood aur hasad karne waale rishtedaar hosakte hain. Rasoolallah S.A.W. ka irshaad hai:
“ iblees samandar par apna taqth bhichata hai,aur apne lashkar logon me fasaad ki garz se bejhta hai, pas uske lashkaron me uske sabse zyaada qareeb wo hota hai jisne sabse bada fitna barpa kiya ho, uske bheje hue chelon me se ek chel aakar ise itlaa deta hai ke main falan ke peeche hi laga raha yahan tak ke usne ye bakwaas kardaali. To iblees ise kehta hai ,Allah ki qasam! Tune kuch bhi nahi kiya.yahan tak ke uska ek chela aakar ise itlaa deta hai ke main ne falaan shaks ko uske haal me chodha ke uske aur uski biwi ke mabain judayi dilwaadi to iblees apne us chele ko apne qareeb karta hai, aur apne saath chimtaleta hai aur kehta hai: kiya khoob kaam kiya hai ! kiya khoob kaam kiya hai !”

Pas miyan biwi ke darmiyaan phoot dilwana iblees ke nazdeek itna azeem kaam hai ke uske aise chele uske muqarrabeen me shumar hote hain jo miyan biwi me talaaq

ka baayeis ban jaayein. Aur ye shaitaan e mardood har waqt insaan ke dil me waswasa daalne ke liye tayaar baitha hai jaisa ke irshaad-e-baari taala hai :
“Nabi kareem S.A.W. ! kehdein, main panah maanghta hun insaanon ke Rab, insaanon ke baadshah aur insaanon ke haqeeqi mabood ki, us waswasa daalne waale ke shar se jo baar baar palat kar aata hai, jo logon ke dilon me waswase daalta hai, khuwah wo jinnon me se ho ya insaanon me se”.

In ayaat me ye kaha gaya hai ke waswasa daalne wala shaitaan jinnat me se hosakta hai aur insaanon me se bhi ke baaz auqaat rishtedaaron me baaz log miyan biwi me judayi daalne ke liye shaitaan ka sa kirdaarada karte hain. In haalat me miyan biwi ko ek to khud ba shaoor hona chahiye ke rishtedaaron me se koun unka khair kuwah hai,aur koun lagayi bhujayi karne wala hai, aur dusra haasideen ke shar se bachne ke liye subha,shaam aur raat sone se pehle teen martaba sure falaq,aur sure naas ka wird karlein. Aur Nabi kareem S.A.W. ka irshaad hai:
“ Tum me se koi bhi aisa nahi hai ke jiske sath ek shaitan jinn na laga hua ho, sahaba ikraam R.A. ne arz ki: Aye Nabi S.A.W. ! kiya aap ke sath bhi koi shaitaan laga hua hai? Aap ne farmaya : haan, mere sath bhi hai,lekin Allah Azzojal ne meri uske khilaaf madad ki hai lihaza wo mera farmabardaar hai, aur mujhe neiki ke alawa kisi baat ki targeeb nahi deta”.

Pas miyan biwi me jab bhi choti choti baaton par badi badi ladayiyaan aur jhagde hona shuru hojayein to iska sabab shaitaan hota hai, psychology me jise hum gair mamooli rawayya yaani abnormal attitude kehte hain,iski

waja daaqili nahi khariji hoti hai. Agar che maheerein nafsiyaat uski waja daaqili qaraar dete hain aur ye kehdete hain ke nafsiyaati masla hai lekin jhaad phoonk karne waalon ka tajruba uske khilaaf kehta hai.Roohaani mualijain ke mutabiq gair maamuli rawayyon ki asal waja shaitan-e-mardood hota hai,chahe wo bachon me hon ya badhon me ,aur aksar-o-beshtar nafsiyaati masyeil shaitaan ke wasawis hain.

Pas miyan biwi me se koi ek jab gair mamuli rawayye (abnormal attitude) ka izhaar kare to ikhtilaaf hal karne ke liye sabse pehle khariji waja ko qatam karna chahiye.aur iska tareeqa ye hai ke miyan biwi me se jo zara hawas (senses) me hai,wo dusre par mauzatain,taaweezaat aur sure saaffaat ki pehli das ayat dam karke phoonk maare,pas pehle shaitaan mardood ko bhagaayein aur ikhtilaaf ko fitri satah par lekar aayein aur ab is waqayi ikhtilaaf aur masayeil ke liye mushawirat (counselling) karen ya mukalima (dialogue).

Isi tarah ek gussa fitri hai aur ek shaitaan ki taraf se hai. Shaitaan ki taraf se gusse ko agar fitri samajhlenge to masla kabhi hal na hoga. Shaitan ki taraf se gusse ka hal yeh hai ke wazu karle ya Suratul Falaq aur Suratun Naas ka kasrat se wird kare. Baaz auqaat kisi hasad karne wale rishtedar ki nazar bhi alag jaati hai ke jis ki wajah se miyan biwi mein jhagda ban jata hai kyunke nazar lagne mein bhi ek shaitan hota hai. Pas miyan biwi ke iktilaaf mein yeh janna bahut zaroori hai ke wo iktilaaf normal hain ya abnormal. Agar normal hain tu do usoolon, afhaam-o-tafheem aur tahmeel-o-bardaasht, ki roshni mein unhen hal

karne ki koshish kare aur agar dosri qisam ke hain tu phir tawusaat aur sharyee dam waqairah se unhen hal kare.

Aksar miyan biwi ke masayeil dosri naoeyat ke hote hain laikin wo pehli qisam mein unka hal talash karte hain. Agarche us tarha unke masayeil aarzi taur tu hal hojate hain laikin mustaqil taur hal nahi ho pate. Pehle ladai ke kariji sabab yani shaitan mardood ya hasad ke asraat bad door karen aur phir aapas ka iktilaaf hal karne baithen. Aur uske bhagane ka tareeqa hum naqal kar chuke hain. Mazeed bar aan subah aur shaam ke azkaar aur adeya masoorah ki pabandi karen. Allah ke Rasool ﷺ ka irshaad hai:

"Jo shaqs apne ghar mein dakil hote Allah ka naam lele tu shayateen aapas mein yeh kehte hain ke iss ghar mein tumhare liye raat guzaarne ki koi gunjayish nahi hai. Aur agar koi shaqs apne ghar mein daakil hote waqt Allah ka naam na le tu shayateen kehte hain ke ab tumhare liye yeh gunjayish hai ke tum iss ghar mein raat guzaar sako"

Ghar mein dakil hote waqt Allah ka naam lene se muraad yeh hai ke ghar mein dakil hone ki dua padhi jae. Ek riwayat ke alfaaz hain:
"Aye Allah ! main aap se sawaal karta hon ke khair ke saath ghar mein dakil hon aur khair ke saath bahar niklon. Allah ke naam ke saath hum ghar mein dakhil hote hain aur Allah ke naam ke saath bahar nikalte hain. Aur apne Rab par hi hum tawakkal karte hain".

Miyan Biwi ke Huqooq

Khandan ke adare ko do baaton se mazboot kiya jasakta hai, aur wo ye ke ek to miyan biwi ko apne huqooq aur farayeiz (rights and resporsibilities) ka shawoor haasil ho,aur dusra ye ke inme taqwa aur Allah dar mojood ho. jab tak aik dosray ke haqooq aur faraiz ka ilm nahi ho ga to un ki adaigi mein kotahi hogi lihaza ikhtilaaf nah sirf peda hon ge balkay badhtay chalay jayen ge. aur agar aik dosray ke haqooq o faraiz ka to ilm hai lekin allah ka dar aur khauf mojood nahi hai to aisi soorat mein har aik fareeq ke liye – apne faraiz ki adaigi mumkin nahi ho gi ke is ke paas woh jazba muharka (driving force) hi nahi hai ke jiski bunyaad par wo dusre ke huqooq ada karsake.yahi waja hai ke quran Majeed mein surah al-baqrah mein jahan jahan tafseel se khandan ke judhne aur totnay yani nikah aur Talaq ke masail ko bayan kya gaya hai, wahan wahan baar baar taqwa ikhtiyar karne ka hukum diya gaya hai ke taqwa ke baghair nah to khandan qaim karte waqt Adal kya ja sakta hai aur nah hi is ke toot-te waqt insaaf qaim kya jasakta hai.

shohar ke jumla haqooq ko agar aik lafz mein bayan karen to woh yeh hai ke biwi –apne shohar ki itaat kere. aur itaat ka maienay sirf un baton mein itaat nahi ke jo biwi ko pasand hon balkay un mein itaat ke jo biwi ko napasand hon. aur biwi ke haqooq ko agar aik lafz mein jama karen to woh yeh hai ke shohar apni biwi se husn sulooq kere. aur husn sulooq ka maienay sirf biwi ka karna nahi hai balkay achay tareeqay aur saliqay se karna hai .

hamaray haan baaz mufti Sahiban masharti natayeij par ghor kiye baghair kuch aisay fatwa jari kar diye hain ke jo khandan ke idaray ko kamzor karne ka baais ban

jatay hain. hamein yeh wazeh rehna chahiye ke fatwa kitaab o sunnat nahi hota agarchay woh kitaab o sunnat ka naam hota hai. chunkay likhnay mein ghalti lag sakti hai lehaza fatwa mein ghalti ka imkaan hota hai. pas mufti Sahiban ko –apne fatawa par ki jane wali tanqeed ki roshni mein apni aara par nazar sani karte rehna chahiye .

misaal ke tor baaz mufti Sahiban ne kaha ke biwi ki yeh shar ki zimma daari nahi hai ke woh khawand ke liye khana banaye, kapray dhuain, bartan saaf kere waqaira, balkay yeh aurat ka ahsaan hai. ab kehnay ko to mufti sahib aurat ka haqooq bayan kar rahe hain,lekin agar mufti sahib se ye sawal kare ke kiya yeh koi sharyi ya faqhi zimma daari hai ke mard apni biwi ko separate ac lagwa kar day, double bed aur sofa set khareed kar day, gizer aur heater ki sahoolat muhayya kere, bijli aur gas ka conection lagwakar day lekin is ke bawajood agar mard aisa kar rahay hain aur mufti sahib koyi aisa fatwa dete hain ke jis mein mardon ko ye batlaya jata hai ke ye sab kuch un par waajib nahi hai,to fareeq muqalif ki cheeqein nahi niklengi to kiya hoga? Aur yahi kaam hamare mamdooh mufti sahib kar rahe hain ke huqooq bayan karke mardon ki cheeqein nikalwaana chahte hain.

Jab aapne aurat ki arfi zimmedaariyaan saari maaf kardi hain aur sath me arfi huqooq ise saare de diye hain to ab deendaar nau jawaan bhi shaadi ke maamle me deen ko tarjeeh nahi denge balke iss baat ko tarjeeh denge ke koi aisi biwi lekar aayein jo kam az kam ghar ka kaam kaaj to karle, agar aap Shariat aur fiqa hi se masla hal karna chahtay hain to aurat ko jis tarha Shariat aur fiqa ki roshni

mein zimma darion se azad kya hai, isi tarah is ke haqooq bhi khatam karen, to tawazun peda ho ga. yeh to mumkin nahi hai ke jab aurat ke kaam karne ki baari aaye to phir is ki deeni zimma daari aur jab is ke lene ki baari aaye to ab urf aur rawaaj kya hai? is tarah to kaam nahi chalay ga.

Aur haqeeqi baat yahi hai ke miyan biwi ke haqooq o faraiz ka taaiyyun urf aur riwaaj se hi hota hai jaisa ke irshad baari taala hai:
"{Jaisay biwiyon ke haqooq hain, waisay hi un ke faraiz bhi hai, urf ke mutabiq.}" hum yeh nahi kehna chahtay ke biwi ghar mein laane ka matlab Khadima aur nokraani lana hai, yeh tasawwur bhi bilkul ghalat hai. lekin yeh kon sa deen hai ke biwi kahe ke mein –apne khawand ko khana is liye bana kar nahi day sakti ke yeh Meri apni deeni zimma daari nahi hai. yeh deen, deen fitrat hai. fatwa ke naam par itni badi ghalti nah karen ke fitrat cheeq cheeq kar batlaye ke aap ghalat keh rahay hain. agar isi tarah mazhabi aurton ke haqooq ke liye be maienay fatawa jari hotay rahay to woh waqt bhi qareeb aajay ga jabkay shohar bistar par para ho ga aur biwi apni saas se kahe gi ke zara –apne bete ko dawai pila dena, usay dawai pilana meri deeni zimma daari nahi hai. kehnay ka maqsad yeh hai ke khandan sirf faqhi aur qanooni zabton se nahi chalte balkay eesaar aur qurbani ke jazbon se parwan charhtay hain .

Talaq aur Khula ki Wajuhaat : Jins aur Ishhq

Hamaray maashron mein Talaq aur khalla ka tanasub bohat taizi se barh raha hai. miyan biwi ke ikhtilafat, jhagron aur alehadgi ke peechay bilashuba bisyon asbaab hotay hain lekin hamein is waqt un asbaab mein se do ahem asbaab ka

zikar karta hai ke jo miyan biwi mein ikhtilaaf, jhagdon aur alahidgi ka aik bohat bada sabab hotay hain lekin muashra to kya baaz auqaat khud miyan biwi is qader Sharmeele waqay hotay hain ke is baray –apne fareeq mukhalif ko koi wazeh pegham panay se qassir rehtay hain.

Allah azzwajal ne mard mein jins ka jazba bohat Qawi rakha hai jabkay aurat ko romance ki zaroorat ziyada mehsoos hoti hai. aurat ko mard ki is majboori ka ilm hai, kisi ko thoda aur kisi ko ziyada, aur ghar mein mamool ke ikhtilafat ke natije mein aurat ⁻apne shohar se iski is khwahish ko poora karne ke hawalay se bachney aur door rehne ki koshish karti hai taake is ka shohar bhi dabao mein rahay. aur baaz aurton ka khayaal hota hai ke shayad un ke mardon ka is baray taqaza bohat ziyada hai lehaza woh is amal se chhidaan (irritation) ki kefiyat mein rehti hain aur isi chidky kefiyat mein un se door bhaagti hain.

Shaadi ke baad mard ka agar jins ka jazba poora nah ho to woh frustration mein mubtala ho jata hai aur agar be deen ho to bahar mun maari karleta hai aur is terhan ghar mein taaqat ka tawazun bahaal rakhnay ki ko shash karta hai ke saabit kere ke woh biwi ke samnay majboor nahi hai. aur agar deendar ho to ya to apni jinsi khwahish poori karne ke liye aurat ke samnay jhuk jaye ga ya agar mard honay ka ehsas ghalib raha tu Talaq day kar rukhsat kar dayga, bhale hi Talaq ki wajohaat ajeeb o ghareeb bayan kerega aur aurat bhi is par mutmaen nazar aaye gi ke Talaq ki wajohaat falan falan theen halaank geherai mein tajzia kya jaye to wajah woh nahi hoti jo zahir ki jarahi hoti

hai. isi liye to Allah ke Rasool Sallallahu Alaihiwasallam ne farmaya :
"Agar koi shakhs apni biwi ko apne bistar ki taraf bulaye aur woh inkaar kar day to farishtay is aurat par raat bhar laanat bhejte hain .

ab auraten agar yeh kahin ke is hadees mein hamaray jazbaat ka dheyaan nahi rakha gaya ke hum saas sasur ki khidmat bhi karen aur jab din bhar ke kamon se thak haar jayen to ab miyan ko khush karna bhi hamari deeni zimmadaari hai. Aurton ki soch kaya andaaz durust nahi hai ke jins ke muamlay mein mard ki zaroorat, aurat se kayi gunna ziyada hai aur yahi wajah hai ke mardon ko chaar shadion ki ijazat di gayi hai. pas agar mard ki zaroorat poori nah hui to woh khud apne hathon se apne ghar ko tood day ga. shayad usay baad mein is par afsos bhi ho lekin yeh jazba itna Qawi hai ke usay wahan tak pouncha deta hai.

Aur aurat ki zaroorat jo ke romance hai, mard poori nah kare to agar be deen hui to phone facebook wagairah par bahar yaariyaan lagaye gi. aurat ko mard se tareef chahiye, chahe jooti hi kyun nah ho. usay mard se bas tehseen (appreciation) chahiye, chahe mubaligha amaiz hi kyun nah ho. usay mard se agar kiss bhi chahiye to is liye nahi ke mard is se apni khwahish poori karna chahta hai, balkay is liye ke woh qudrat ka ek aisa azeem shahkaar hai ke jise chona mard ke liye ek khush naseebi hai. aur woh is baray mein aisihi majboor hai jaisa ke mard jins ke baray mein.

Aur agar aurat deendar ho gi to ya tu ghutan se zindagi ke din pooray gi, khud bhi tang rahay gi aur apne mard ko bhi tang rakhnay ki mumkin koshish kere gi, aur agar kuch khud aetmaad ho gi ya is ke paas kuch zaraye amdan hue, to khula ke raste alehadgi ki taraf jayegi. Aap S.A.W. ne aurton ko naazuk Aapgeene kaha hai. pas do lafzon mein khulasa yeh hai ke mard ko biwi ke naam par londi chahiye aur aurat ko shohar ke naam par aashiq. aur un do intihaon ke mabain guzara karna hai dono ne aur isi ka naam azdwaaji zindagi hai.

Miyan biwi ki badi ladayion ki wajohaat hamesha choti choti hoti hain. misaal ke tor par biwi ke kisi Aziz ya saheli ki shadi ki taqreeb mein shirkat ke liye dono ghar se niklay hain to biwi ne rasta batlanay mein ghalti kar di ke jis se takheer ho gayi. miyan ko gussa agaya aur is tarah aik dosray par tabsaray honay lagey yahan tak ke biwi ne jazbaat mein aa kar kaha ke is se to behtar tha ke aap mujhe le kar hi nah jaye. aur is par shohar sahib bhi itnay farmanbardar niklay ke isi lamhay ghar ki taraf gaari ka ruqh modh liya. Pas isi tarah aik choti si baat aik bade ladai jhagday ki bunyaad ban gayi. miyan biwi ka kehna yeh bhi hota hai ke baaz auqaat mein khuwamakha dosray se chidd mehsoos horahee hoti hai, maloom bhi nahi hota ke choti baat par itna gussa kyun araha hai? choti si baat par agar ziyada gussa aaye to koi na koi wajah to aisi hoti hai ke jo khud aap ko bhi nahi maloom. kehnay ka maqsad yeh hai ke aapne is waja ko dhndhne ki abtak sanjeeda koshish nahi ki hai. baaz auqaat yeh hota hai ke shohar –apne office ke kaam ke boojh aur kaam ki wajah se thaka haara ghar aata hai aur aaraam ke liye munasib waqt na mil sakne ki waja

se mijaaz me khuwamkha ka chid chidapan paida hojata hai.

bas choti choti baat par lehja kaat khanay wala hota hai. is ka munasib hal yahi hai ke aaraam ke zariye apni thakawat daur kar li jaye. isi tarah ka maamla biwi ka bhi ho sakta hai ke ghar ke kaam kaaj ki kasrat ki wajah se jism toot raha hai lehaza shohar ki zarra zarra ki baat par Parah chadh raha ho aur khud bhi samajh nah aa rahi ke itna gussa kyun araha hai. yeh bhi mumkin hai ke miyan biwi kuch dinon se aik dosray ki ki azdwaji ya romance ki zaroorat poori nah kar rahay hon aur i sabab se radd amal ki aik fiza me puhanch chuke hon. baaz auqaat is ki wajohaat khariji bhi hosakti hain ke nazar waqaira lag gayi ho ya kisi rishta daar ne hasad mein koi taveez ganda karwa diya ho.

Kehnay ka maqsad yeh hai ke miyan biwi ko khuwa makhuwa ke bahami khichao ki wajohaat ko talaash kar ke inhen khatam krna chahiye aur khichao khatam karne ke do tareeqay ho satke hain. aik yeh ke miyan biwi aik dosray ki kotahi ke baray bardasht aur tahammal ka rawayya peda karen aur dosra yeh ke agar kuch samajh nah aaye to Allah azzwajal ke samnay sajday mein gir jayen ke parvar-digaar! kuch samajh nahi aa rahi ke kya maamla hai? Aap hi islaah farmadein aur is baray Allah azzwajal se ro ro kar dua karen.

Miyan Biwi ka Talluq

Dost ne kaha ke miyan biwi ke mabain ikhtilaaf Ya ladayi kahan nahi hai lekin hamein yeh talluq zindagi bhar qaim

rehta hai aur kahin mahino balkay dinon mein khatam ho jata hai, is ki kya wajah hai?

jawab : miyan biwi ke talluq ko aik lafz mein bayan kya jaye to wo dhakkay ka talluq hai. yeh dhakkay se chalta hai, yeh dhaka shohar lagaye ya biwi. aap ko society mein aisay khandan bhi mil jayen ge ke shadi ke shuru mein woh ladai hui ke biwi ke jahez ka samaan truck bhar kar wapas maikay pahonch gaya lekin aaj nah sirf un miyan biwi ki aulaad hai balkay un ke potay potiyaan aur nawase nawasiyan bhi hain.

Miyan biwi ke talluq mein yeh khwahish karna ke ikhtilaaf aur ladai nah ho, to yeh bilkul ghalat khwahish hai. sehat mand zindagi ke liye bana ikhtilaaf zaroori kya hai, utna hi ladayi bhi lekin yeh dono cheezein is waqt aap ke liye azaab ban jati hain jabkay aap ko ladayi karna to khoob aati hai lain sulah ka tajurbah nahi hai. quran Majeed ne to azdwaaj mutahiraat tak ko Talaq ki dhamki di. yeh rishta hi aisa hai ke counselling karne walay be chare khud baaz auqaat counselling ki talaash mein hotay hain. to agar aap ikhtilaaf aur ladai nahi karte to aap zehni tor par beemaar hain lekin agar zindagi ko aap ne mutawazan banana hai to phir kuch cheezein mazeed seekhein, miyan biwi ko chahiye ke woh aik dosray ko manana aur maannaa sekhen.

Agar shohar ko manana aata ho aur biwi jald maan jane wali nah ho to ladayi aazmaish mein tabdeel ho jati hai. agar shohar ne manana seekh liya hai to biwi ko maanna seekhna padhega ya is ke Baraks samajh len. miyan biwi ka ideal talluq woh hai ke jis mein mohabbat mojood ho ke quran Majeed ne kaha ke Allah azzwajal ne is rishte

mein mohabbat aur ulfat daal di hai. ab yeh mohabbat har jagah mojood hoti hai lekin miyan biwi dono is ke izhaar se dartay hain ke dosra sir chadh jayega .

Miyan biwi ka rishta aisa hai ke agar kuch arsa aik sath guzaar len to un ke liye aik dosray se alahida rehna mushkil ho jata hai lekin is mushkil ko woh mohabbat ka naam dena to kaja usay mohabbat samajhney se bhi qatrate hain. Aur is ki wajohaat kayi aik hain, kuch ma-asharti hain aur kuch nafsiati hain. Pas jab tak ikhtilaaf aur ladai mein dono aik dosray ki taraf dil se khichao (attraction) mehsoos karte rahen tu yeh mohabbat ki halat mein hain, chahe iska izhaar na bhi karen.

ladai aur ikhtilaaf mein halki si girah lag jati hai, bas thori si tawajah, Ya Hausle, ya sabr, Ya Ananiyat ko tark kar daenay se woh girah khul jati hai aur badi se badi ladai bhi yun mehsoos hoti hai ke jaisay kuch tha hi nahi, Bas is girah ko kholna sekhen, aur yeh seekhna ta bhi aaye ga jab kay ananiyat kumm ho jaye. aur ananiyat ko kam karne ka aik nusqa yeh hai ke agar shohar biwi ko dekhe ke aaj ghar ke kaam kaaj se kaafi thak gayi hai to is ke paon dabade aur biwi agar shohar ko dekhe ke bahar se kaafi thaka haara aaya hai to is ke paon dabade. kuch hi arse mein ananiyat jati rahay gi aur manana, maanna bhi sekh jayenge. Allah jald maana jane walay par reham farmaiye aur mananay walay par dugna rehem farmaiye ke is ki qurbani ziyada hai aur isi ki wajah se ghar ka idaara qaim hai .

Miyan Biwi Ki Counselling

khandan kisi bhi muashray ki bunyadi ikai (basic unit) hota hai, agar yeh toot phoot ka shikaar ho jaye to muashra tabah ho jata hai. jis terhan aik imarat eenton se mil kar banti hai to muashra, khandano se mil kar bana hai aur khandan, miyan biwi se bana hai. lehaza miyan biwi ka rishta kisi bhi muashray ki islaah aur bigaad mein bunyadi khisht ki hesiyat rakhta hai. yahi wajah hai ke hum dekhte hain ke shetan ka sabse pandeedah gunah miyan biwi mein ladai karwana aur judai dilwana hai.

Par ba-shaour shakhs is baat ko shiddat se mehsoos kar raha hai ke Talaq , khulla aur alehadgi ki sharah shadi aur nikah se bohat badh gayi hai. aik saal ke arsay mein itnay khandan aapas mein judhte nahi hain jitne toot jatay hain. bahare haal is tood phood ke asbaab aur wajohaat hon gi ke koi bhi kaam kisi sabab aur wajah ke baghair nahi hota lekin yeh ke is maslay ka hal kya hai ke khandan ko tood phood se kaisay bachaya jaye to is ka behtareen hal miyan biwi ki counselling hai .

Counselling yeh hai ke miyan biwi dono apna masla kisi teesray aadmi ke samnay rakhen ke jis par un ko aetmaad ho aur woh teesra shakhs poori dayanatdari ke sath un ke ikhtilafat mein dono ko naseehat kere kyun kay shikayat dono taraf se hoti hai aur amuman kotahi bhi dono taraf se hi hoti hai lihaza naseehat bhi dono hi ko honi chahiye. Albata kisi kisi case mein kotahi ki aik hi ki janib se bhi ho sakti hai .

Miyan biwi ke jhagde amooman choti choti baton par hotay hain lekin zara si anapar tol pakadh jate hain aur

zara se jhuk jane par khatam ho jatay hain. aisay mein shohar ko ziyada samjhaana chahiye ke woh ghar ka bada hai lehaza samajdari ki tawaqqa bhi isi se hi hai ke amooman aurton ka masla bas sirf thori si tawajah ka hota hai, jab inhen woh tawajjah bhi mil jaye to un ka jhagda bhi khatam ho jata hai. aur shohar apni anaa aur zid ki wajah se woh thodi si tawajah dainay par amaada nahi hotay .

Yeh bhi durust hai ke miyan biwi ke baaz masail waq-atan bade bhi hotay hain jaisa ke shohar ko biwi ya biwi ko shohar ke kirdaar par shak hai. Quran academy reserch center mein aath sala mulazmat ke douran bohat se joron ki counselling ka mauqa mila balkay ab bhi gaahay bagahay jari rehti hai to is hawalay se aik sawal nama tarteeb diya jo post ke sath mulhiq image ki soorat mulahiza kya ja sakta hai.

Kaafi arsay se yeh khwahish thi ke psycho analysis ki theory ki roshni mein kuch ulama aur Psycologist mil kar koi aisa form tashkil den ke jahan mazhab aur Psycology ki roshani mein miyan biwi ki counselling ki jati ho. Behre haal woh to filhal aik khawab hi hai lekin jo ulama, psycology se dilchaspi rakhtay hon aur miyan biwi mein sulah karwanay ki khwahish bhi ho to mulhiq sawal nama ki rahnumai mein kuch nah kuch hissa is karkhair mein daal satke hain. counselling se zaroori nahi hai ke miyan biwi ka masla hal ho jaye lekin inhen kam az kam itna pata zaroor chal jaye ga ke un ke maslay ka hal kya hai ?

Biwi Shohar Par Bila Waja Ki Tension Nah Nikalen

Yeh aap ki apni biwi hai, is par bila waja ki tension nah nikalen. aap apne ird gird nazar dodhayin to aisay maloom hota hai ke is muashray ka har fard afra tafri ke aalam mein zindagi guzaar raha hai. har shakhs ujlat mein hai, agar koi dawat valima par ja raha hai to gaadi aisay drive kar raha hota hai jaisay kisi ke janazay par pohanchna ho. Yeh muashra jald bazoo aur ujlat pasandon ka muashra ban chuka hai, aur jahan ujlat aur jald baazi hoti hai, wahan tension badh jati hai .

Hamari mashirti zindagi ka dosra bura pehlu kamon ka dabao hai. Aik jaan aur lakhoon kaam. muashrat ke jadeed style ne hamaray kamon ko bohat barha diya hai. khaas tor par shehron mein to logon ke paas sochnay ka bhi waqt nahi hai, ghar se chhota sa kaam karne lagtay hain to traffic ke hojoom ki wajah se ghanton lag jatay hain. Be barkti itni hai ke koi kaam waqt par nahi ho paata aur har kaam mein se do kaam nikal atay hain, aur jab kaam haath mein nahi aa-parahe hotay to tension bardti hai. yeh miyan biwi dono ke sath hota hai, khaas tor jab kay biwi mulazimat karti ho.

Mardon ki tension bhedne ki aur bhi wajohaat hoti hain lekin fehrist lambi ho jayegi. kaam ki baat yeh hai ke tension badhne se insaan ki bardasht kam ho jati hai aur usay jaldi gussa anay lata hai ke jisay hum kehte hain ke woh short tempered ho gaya hai. aur jab insaan koa gussa jaldi anay lagey to woh nikalta bhi jaldi hai. aur jab gussa jaldi nikalta hai to zahiri baat hai ke ghalat hi nikalta hai, woh sahi jagah nahi nikalta. aur gussa agar ghalat jagah kya gaya hai to is ka hisaab to dena ho ga.

Umooman aisa hota hai ke kamon ke dabao ya taqir ki wajah se insaan tension ki kefiyat mein hota hai aur la shaori tor par yeh tension apne biwi bachon par nikalta rehta hai. aur zahiri baat hai ke tension, tension hi peda karti hai. Hamein bhi is se tense hojati hai. aur agar biwi sharifun nafs ho to dabi rehti hai aur sun layte hai lekin is ke androoni nafsiati masail badh jatay hain. aur agar dabang ho to jawab mein woh bhi tension nikalti hai aur baaz auqaat to sair ko sawasair ka jawab mil jata hai. aur aahista aahista aisa waqt bhi ajata hai ke aisay miyan biwi awaami maqamat (public places) par aap ko aik dosray par chikhte chillate aur shout karte bhi mil jayenge. Isi terha baaz biwiyan aisi hoti hain ke choti choti si baton par apni frustration apne shohar par nikaal bahar karti hain, inhen bhi apne ravayye ko revise kar na chahiye.

Kabhi kabhi to dil karta hai ke miyan biwi ki counselling ka koi idaara hi khol lon. Nafsiat to saari ab (psychiatry) ban chuki hai ke doctor ke paas aasaan ilaaj hai ke neend aur sukoon ki dwayyan day kar jaan churd walo aur miyan biwi ko drug addiction mein mubtala kar do. bhai, neend aur sukoon se un ka masla to hal nahi hona. miyan biwi ko pehlay un ka masla batao, muashrat par ghhor karo, dimagh ladhao, phir zehen ke kaam karne ke asaleeb par ghhor karo, phir un ki counselling karo to masla hal ho ga.

Jadeed masharti life style, kaam ke dabao ki wajah hai. kaam ka dabao ya koi kaam waqt par nah ho sakana gusse ki wajah hai, gussa karna ladai ki wajah hai, aur ladai dimagi masael ki wajah hai. Sukoon aur goliyan khane ki

bajae apne life style aur kamon ki fehrist ko revise karo. Shohar apne kaam kam karle aur biwi apne kaam kam karle. Shohar, biwi ko waqt den aur biwi, shohar ko waqt den. aur dono smart phone aur laptop ka waqt bachon ko den. hum bhi kitney saadha hain ke din bhar ki thakawat ke baad relax honay ke liye whatzapp aur Facebook par bait te hain aur apne aap ko mazeed thaka letay hain ke yeh bhi aik zehni kaam hi hai .

Biwi Ke Sath Zabardasti Karna

Biwi ke sath zabardasti talluq qaim karne ke (marital rap) baray sawalaat bohat taizi ke barhatay chalay jarahay hain, miyan biwi dono ki taraf se. is maslay par ghhor karne ke liye filhal teen badhay pehlu hain mazhabi, nafsiati aur qanooni. mazhabi aitbaar se biwi is baat ki paband hai ke jab is ka shohar usay –apne bistar par bulaye to woh inkaar nah kere aur agar woh inkaar kere to is par saari raat firshton ki laanat rehti hai. sahih baat to yeh hai ke yeh baat aurat ko samajh nahi askati kyunkay woh mard nahi hai aur mard ki psycology ko nahi samajh sakti, Albata friend agar yeh baat karta to is par hazaron na sahi to senkdon kitaabain zaroor likhi ja chuki hoten .

pas agar biwi –apne shohar ko inkaar kar day to shohar apni biwi se zabardasti kar sakta hai ya nahi? to is baray fuqha ka kehna yeh hai ke biwi ka yeh inkaar karna "nushooz" yani sar kashi hai aur nushooz ke baray quran Majeed ne ye hidayat di hai ke pehle apni biwi ko waaz kare, agar is se masla hal nah ho to usay bistar alehda kar le, agar is se masla hal nah ho to is par sakhti kare, agar to iske

bawajood biwi inkaar par israar kare to wo naan nafqe ki mustahaq nahi rehti. yahan yeh farq malhooz rahe ke fuqha ke nazdeek is inkaar se murad biwi ka bila waja inkaar karna hai.aur agar inkaar ki koi waja hai ke jaisa ke biwi beemaar hai to iska ye hukum nahi.

is maslay ka dosra pehlu nafsiati hai ke aurat ki nafsiat yeh hai ke is ke liye yeh bardasht karna mushkil hai ke is ke sath zabardasti ka koi talluq qaim kya jaye. woh yeh chahti hai ke jab woh khud –apne aap ko mard ke suprid karne ke liye dili tor tayaar hojaye to is waqt is se aisa talluq qaim kiya jaye warna to is ke liye shadeed zehni aur nafsiati masail peda ho jatay hain, un mein se aik is fea'l se hi nafrat karna aur khawand se nafrat karna bhi shaamil hai. aksar biwion ke –apne khawando se bhagnay ki wajah yahi hai ke un se un ki razamandi ke baghair talluq qaim kar liya jata hai jo un ke zehni masayeil ka baaes ban jata hai.

Mere khayaal mein aala ikhlaq yahi hain ke agar khawand ke haath laganay par biwi is ke haath ko jhirak day to is ko haath laganay ka khayaal bhi dil se nikaal day. aur yahi rawayya Allah ke rasool S.A.W. ke hawalay se hamein milta hai ke jab aap ke haath laganay par aap ki aik mankhuha ne galat fehmi me auoozu billah padhli to tabiyet ki nifasat ki waja se Rasoolallah S.A.W. ne itni baat par isse alehadgi ikhtiyar karli ke shayad usay mera haath lagana pasand nahi aaya lehaza is liye isne auzu billah padhi hai jabkay is mankoha ko kisi aur zoja muhatarama ne ye kaha tha aur jaan bhoojkar kaha tha ke wo Aap S.A.W. ke mijaaz ko jaanti thi aur pasand nahi karti thi ke aapki zoujiyat me kisi aur khatoon ka izafa ho.

hamaray haan ummoom jo shadian hoti hain to ladke aur ladki mein pehlay se koi manoosiyat aur ulfat nahi hoti lihaza aisi soorat mein pehlay din hi aisi talluq qaim karna umooman ladki ke liye aik zehni aziat ka sabab ban jata hai aur is feal se nafrat saari zindagi ke liye is ke lashaur ka hissa ban jati hai. aap ki biwi agar pehlay din aap ko haath laganay se rokti hai to mere khayaal mein yeh fitri cheez hai, usay waqt lainay den. do teen din mein baat cheet se manoosiyat peda karen aur phir koi aisa talluq qaim karen warna aap usay zehni mareez bhi bana satke hain, khaas tor is talluq ke hawalay se. nikah ke do bol se agarchay haqeeqat to tabdeel ho gayi hai ke woh aap ki mankoha ban gayi hai lekin aik parda daar khatoon ke liye usay woh qubool karne mein kuch waqt lagta hai ke koi is ke poooray jism ka maalik ban chuka hai aur who bhi chand lamhoon mein .

Is maslay ka teesra pehlu qanooni hai to baaz mumalik mein biwi ke sath zabardasti ko aik jurm samjha jata hai ke jis ki saza bhi hai jaisa ke America , Bartania , roos, Japan aur turkey o ghair mein yeh aik jurm hai ke shohar ya biwi mein se koi bhi –apne partners ke sath zabardasti talluq qaim kere aur aksar european mumalik mein yeh aik jurm bhi hai. jabkay doosri taraf aksar muslim aur mashriqi mumalik maslan indonesia malaysia, Saudi arab, Iran , chain, India waghera mein yeh jurm tasawwur nahi hota aur yahi baat durust hai.

Theek hai ke biwi londi nahi hai, biwi aur londi mein mein farq hota hai ke biwi se zabardasti nahi ki jati lekin aisi soorat mein biwi agar itni hi tang hai to is ke paas

khula ka option to mojood hai. ab yeh kya baat hui ke is ne rehna bhi isi shohar ke sath hai aur shohar se nan nafqa bhi poora lena hai aur is ke haq ki baat aaye to ab biwi kahe ke mere nafsiati masail hain, zehni hum ahangi ke baghair mein apna aap is ke hawalay kaisay kar sakti hon? to bibi phir aisay shohar se alehadgi le lo ya phir kam az tum is se nan nafqa ka mutalba bhi band kar do ke ise to is par laga huwa hai ke woh tumahray masail samjhe, lekin yeh ke tum is ke masail ko consider karo to yeh baat nahi samajh nahi aati. aur is ke israar par woh tumhe "jinsi haiwan" lagnay lagta hai lekin woh to nan nfqe ke mutalbe par tumhe "muashi haiwan" nahi keh raha. khulasa kalaam yahi hai ke mizaaj ki Nafasat aur aala ikhlaq ka taqaza yahi hai ke shohar is muamlay mein biwi ke sath zabardasti nah kare balkay Afham o Tafheem se is maslay ko hal kare, aur agar is se masla hal na ho to agar zyaada tang hai ti biwi ka naan nafqa band karde, lekin agar shohar aisa karle to ye gunah ya jurm hai ke jiske liye shohar par koi ukharwi ya dunyawi saza lago ho aur aisi soorat mein agar biwi ke liye nafsiyaati masail peda hon to is ke liye khula'ka rasta khula hai. agar zehni hum ahangi nahi hai aur shohar se waqayi mein kuch faida bhi haasil nahi horaha to phir behtar yahi hai ke shohar ko sabr ki Talqeen karne ki bajaye is se alehadgi ikhtiyar kar li jaye. Wallah Aalam bilsawab.

Biwi Aur Jinsi Tashadud

BBC ki report ke mutabiq aik indian wazeer ne yeh bayan diya ke agar biwi –apne shohar ki khwahish poori karne se inkaar kar day to usay qanoon ki nazar mein biwi ki taraf se shohar par "jinsi tasahaddud" qarar diya jaye. bahar haal

women rights walon ne shore machakar is baat ko dabwaya.

baat yahi hai ke agar aap yun qanoon saazi karna shuru kar den ge ke shohar apni biwi se zabardasti kere to yeh (rap) hoga to is ke nateejay mein isi qanoon saazi bhi aqli aur mantaqi hi kehlaye gi ke agar biwi –apne shohar ko inkaar kere to usay jinsi tashadud" qarar diya jaye. mard aur aurat ke haqooq ki khatir is tarah ki qanooni ladayiyon ka kuch ziyada faida nahi hai. aur yeh baat durust hai ke miyan biwi ke taaluqaat jab kharab hotay hain to aksar aurtain –apne shohar ki jinsi khwahish ki kamzoree ko explain karti hain aur usay –apne samnay jhukne par majboor karne ke liye usay aik tool ke tor istemaal karti hain. aur mard is baat ko khoob mehsoos karte hain ke inki (sexual frustration)me Izaafa hota hai.

Ab yahan mard agar dunyadaar ho to zid mein apni khwahish bahar se poori kar laita hai lekin biwi ke samnay jhukta nahi hai. baad mein jab woh khuwaish bahar se poori karne ka aadi ho jata hai to rawi dars quran ki classes lena shuru kar deti hai aur mazloom ban kar yeh fatwe poochti phurti hai ke aisay shohar ke sath rehna jaaiz hai ke nahi ke jis ke ghair Mehram aurton se najaaiz taluqaat hon.

Aur shohar agar deendar ho to Talaq ki taraf nikal jata hai. isi liye hamaray deen mein biwi ke –apne shohar ko is maslay mein inkaar ko itna bada gunah qarar diya gaya hai ke saari raat farishtay is par laanat karte rehtay hain. aurton ko yeh samajh nahi aati ke deen ka yeh hukum un ki

bhalai mein hai, so fisad bhalai hai. woh is par amal nah kar ke to dekhen, ya ghar toot jaye gaa ya shohar aawara ho jaye ga, teesri koi option nahi hai.

Miyan Biwi Oral Sex

kuch dost miyan biwi mein oral sex ke baray sawal karte hain ke kya yeh jaaiz hai? jawab : oral sex mashriqi aurat ke liye to aik zehni aziat hai hi ke bachon ko paalne ke sath ghar baar ko sambhalna, khawand ke khandan ko insaan ki mulazmat karne waghera jaisi zimma darion ke sath sattar fi sad ko to sex mein hi zarra barabar dilchaspi mehsoos nahi hoti chay jayike inhen oral sex mein raghbat ho lihaza unki aksariyat ke liye yeh aik zehni azaab bhi hai .

jahan tak shoharon ki baat hai to unka yeh masla hai balkay bada masla hai ke woh yeh sab kuch aik biwi se chahtay hain jo tawaifon se kiya jata hai. aur is ki wajah yeh hai ke jab se internet aaya hai to yeh beemari badh gayi hai. aksar shadi shuda nowjawan balkay jinki betiyan bhi jawan hain, woh bhi laptop, computer waghera par baith kar fehash Websites visit karte hain aur apni sex ki khwahish ki taskeen ke liye –apne zehen mein aik ideal bana letay hain ke hamein kabhi apni biwi se aisay lazzat haasil karni hai.

Ye baat poore daawe se ki jasakti hai ke sau me se nawwe showhar ke jinhein oral sex ka khayaal aata hai, unhon ne fahash Website visit kar rakhi hoti hain. to kehnay ka matlab yeh hai ke oral sex ka khayal bhi fitri nahi hai kisi sabab se hai aur wo sabab fahash videos hain, aap sabab band karden, aap ko iska khayaal aana band ho jaye ga. yeh insaan ki fitrat mein hai hi nahi. mard mein oral sex ki

khwahish is waqt peda hoti hai jabkay sex iske zehen mein ghus jaye. agar kisi ne zehen mein bitha hi liya hai ke usay – apne paaltoo kuttay se maza aata hai to usay aana hi hai lekin yeh sirf zehni taskeen hai nah ke jismani. isliye asal lazzat aur maza to wahan bhi hai jahan quran Majeed ne hukum diya hai ya jo insani fitrat mein shaamil hai, aur rahi ghair fitri maqamat se lazzat haasil karne ki baat to yeh zehen mein haasil hoti hai ke yeh peda bhi wahein hui thi.

Aur sex jab zehen mein ghis jaye to phir is khwahish ki taskeen mumkin nahi hai. yeh be charah har masail aur hal waqt pareshan rahay ga aur is ki tojeeya yeh kere ga ke mere andar Allah ne aam insanon se ziyada jinsi khwahish rakhi hai, be waqoof nah ho to bas sex aik zaroorat hai, usay zaroorat samjhain aur quran Majeed ne to is ke bayan ke waqt kaha ke aulaad ke husool ki niyat se biwi ke paas jao, yaani aik to is ko ba maqsad batadiya ke tumhari jinsi khwahish ki takmeel kabhi allah ke grand plan ka hissa ban jaye aur doosra yeh ke aulaad ki niyat se biwi ke paas jao ge to yeh zaroorat to rahega lekin zehen par sawaar nahi ho ga. irshad baari taala hai : Tarjuma : Tumhari biwiyan tumahray liye khaiti hain. pas tum apni khait ke paas aao jaisay tum chaho aur –apne agay ke liye kuch karte raho. lekin is baat ke bayan ka yeh maqsad nahi hai ke aulaad ke husool ki niyat ke ilawa nafs ki taskeen ke maqsad se biwi ke paas jane se mana kya gaya hai. hum ne sirf itni baat ki hai ke biwi ke paas jane ke jo maqasad hain, un mein se aala tareen maqsad aulaad ka husool hai jabkay nafs ki taskeen aik adna maqsad hai. aur nafs ki taskeen bhi is jazbay ke sath ho ke nafs khush ho ga to allah ka shukar achi tarah se ada kere ga.

sharai maslay ke tor mujhe yeh samajh mein aati hai ke oral sex se ijtinab karna chahiye ke quran Majeed ne aurton ko khaiti se tashbeeh di hai aur kaha hai ke tum kheti mein aayi ho,aur kheti woh maqam hai jahan beench boya ja sakay aur fasal haasil hoti ho aur aurat mein madar-e-reham ka maqam hai ke jahan se insaan ko aulaad hasil hoti hai.insaan ka nutfa ek tarah se beench hai to isse haasil hone waali fasal aulaad hai. Jab zindagi be maqsad ho,zehen khaali ho to sex baraye sex ka qayal aayega lekin agar zindagi ba maqsad hai to insaan sex ko ek zaroorat se zyaada ki haisiyat nahi de sakta,ye tay hai.

agar qanooni baat karen to mazi sab faqha ke nazdeek najas hai aur mazi se murad woh safaid rang ka madah hai ke jis ka sharam gaah se ikhraj shahwat ke waqt mani se pehlay hota hai. mazi ke ikhraj par ghusal farz nahi hai balkay sirf wuzu hai jabkay money ke ikhraj par ghusal farz ho jata hai. Aur mazi aur mani mein farq yeh hai ke mani uchal kar bahar nikalti hai aur is ke ikhraj se insaan ki khwahish poori ho jati hai aur woh sukoon mein ajata hai. lekin mazi nah to jhatkay se kharij hoti hai aur nah hi is ke ikhraj se khwahish poori hoti hai. to oral sex ki soorat mein mazi ki najasat se mun ka maloos hona laazmi amar hai aur ahle imaan ko har qisam ki najasat se door rehne ka hukum diya gaya hai balkay ahle imaan ke baray to yeh kaha gaya hai ke woh jo ke pak saaf rehne mein mubaliga karne walay hotay hain, Allah azzwajal un se mohabbat rakhtay hain .

Is fail ka azdwaaji zindagi ke banne aur bigadhrnay se bhi gehra talluq hai umooman sex mein jin baton se Shariat ne mana kya hai to kisi hikmat ki wajah se mana kya

hai jaisa ke biwi ke sath haalat haiz me talluq qaayam karna ye to haram hai ke ye auraton ke liye takleefda amal hai,aur agar shohar ne zabardasti aisa kya to isse biwi mein radd-e-amal peda hojayega aur is ke nafsiati masail shuru hojayenge. isi tarha shariyat ne apni biwi se peeth mein mubashrat kar (anal sex) se mana kiya hai,aur usay haraam qarar diya hai ke yeh bhi biwi ke liye zehni aur jismani aziat ka baais hai. isi tarha ka maamla oral sex ka bhi hai .

To sex ka amal miyan biwi ki bahami qurbat, mohabbat aur ulfat ko badhaane ka amal hai nah ke biwi ko zehni kofat aur jismani aziat pohanchanay ka amal. hamaray muashray mein aik badi tadaad aisi biwion ki hai jo –apne shoharon ke un hewani rawaiyon se tang hain lekin bachon ki khatir compromise kiye hue hain. baqi yeh baat bhi durust hai ke miyan biwi ke sex mein bohat kuch aisa halal bhi hai ke jise logon ne –apne tohmat se haraam samjha huwa hai. aur agar yeh kaha jaye ke in mazkoorah baala teen cheezon ke ilawa baqi sab kuch halal hai to yeh baat durust hai. ab haalat haiz mein bhi biwi se sirf mubashrat (intercourse) se mana kya gaya hai jabkay is ke ilawa sab jaaiz aur halal hai. aur biwi ko is sab kuch se –apne shohar ko mana nahi krna chahiye balkay is se is muamlay mein taawun kere.

Ab ho sakta hai ke kuch sharmeelay molvi dost yeh kahein ke Hafiz sahib kiya mauzu le baithy hain? Bhai, kabhi, mujhe to yeh pata hai ke agar abba jaan–apne bete ko jo ke baaligh honay ke qareeb hai, nahi batlaeinge ke baloghat kya hoti hai, kaisay hoti hai, aur is ke kya masail

hain? to isne seekh to lena hi hai jaisay aap ne seekh li lekin phir bahar se sikhayga. aur bahar se jo is ko sikhlaye ga to woh sirf yeh nahi balkay aur kuch bhi sikladega. isliye behtar yahi hai ke ulama aisay mozuaat par baat karen aur logon mein aagahi peda karen warna to woh yeh sab kuch seekh hi rahay hain. aap sharam sharam karte khamosh rahenge aur muashray mein sex sex hota rahayga. wallahu aalm.

Saas, Sasur Ki Khidmat Karna

kuch arsa pehlay Karachi jana Huwa to baaz mazhabi zehen rakhnay walay nojawanon ne apni aik pareshani samnay rakhi ke hum kya kisi mazhabi ladki yaani kisi Alima Fazila se shadi karna chahtay hain lekin ghar walay raazi nahi hotay. mein ne kaha ke ghar walon ka kiya aitraaz hai? to unhon ne kaha ke ghar walay kehte hain ke Alima Fazila ko ghar laane ka mutlab ghar mein aik boojh (burdon)ka izafah karna hai ke kaam to is ne koi karna nahi hai, Albata aaraam saaray wusool karne hain .

Mein ne kaha ke baat samajh nahi aa rahi ke Alima Fazila ke kaam kaaj nah karne ke honay se kya talluq hai? unhon ne kaha ke yahan Karachi mein baaz mufti hazraat ne fatwa diya hai ke aurat par –apne khawand ke ilawa iske ghar walon Bashmole saas, sasur koi zimma daari aayed nahi hai, yahan tak ke aurat par yeh bhi zimma daari nahi hai ke woh khawand ke liye khana bananay, kapray dhoney, bartan saaf kere waghera mein ne kaha aisay fatwon ka to aisa hi nateeja nikalna tha aur yeh fitri nateeja hai. jab aap ne deendar aurat ki zimma dariyan saari maaf kar di hain aur sath mein haqooq usay saaray day diye hain

to ab logon ne bachiyon ki shadi ke muamlay mein duniya daar aurton ko hi tarjeeh deni hai ke kam az kam ghar ke kaam kaaj mein to haath batayegi .

unhon ne kaha ke aap yeh batlayen ke saas sasur ki khidmat aurat ki deeni zimma daari hai ya nahin? mein ne kaha ke aap yeh batlayen ke aurat ko mulazma rakh kar dena is ka deeni haq hai ya nahi? unhon ne kaha ke aap kehna kiya chahtay hain? mein ne kaha ke agar aap Shariat aur fiqa hi se masla hal karna chahtay hain to aurat ko jis tarah shariyat aur fiqa ki roshni me zimma darion se azad kiya hai, isi tarha is ke haqooq bhi khatam karen, to tawazun peda ho ga. yeh to mumkin nahi hai ke jab aurat ke kaam karne ki baari aaye to phir is ki deeni zimma daari aur jab is ke lene ki baari aaye To ab arf aur rivaaj kiya hai? is tarha to kaam nahi chalayga .

Aur haqeeqi baat yahi hai ke miyan biwi ke haqooq o faraiz ka taayun urf aur rivaaj se hi hota hai,, jaisa ke quran Majeed ne bhi yahi kaha hai ke jaisay biwion ke haqooq hain, waisay hi un ke faraiz bhi hain arf ke mutbiq, kiya ye koi sharyi ya faqhi zimmedaari hai ke mrd apni biwi ko split Ac lagwakar de, double bed aur sofa set khareed kar day, gizer aur heater ki sahoolat muhayya kere, bijli aur gas ka conection lagwa kar day lekin is ke bawajood agar mard aisa kar rahay hain aur mufti sahib koi aisi tehreek chala dete hain ke jis mein mardon ko yeh batlaya jata hai ke yeh sab kuch un par wajib nahi hai to fareeq mukhalif ki cheeqein nahi nikleen gi to kya ho ga? aur yahi kaam hamaray mamdooh mufti sahib kar rahay hain ke aurton

hum yeh nahi kehna chahtay ke huqooq bayan karke mardon ki cheeqein nikalwaana chahte hain.

Hum ye nahi kehna chahte ke bahu ghar mein laane ka matlab khadima aur nokraani lana hai, yeh tasawwur bhi bilkul ghalat hai, lekin yeh kon sa deen hai ke ghar mein saas, sasur bhooke hon aur Biwi ye kahe ke mein inhen khana is liye bana kar nahi day sakti ke yeh Meri deeni zimma daari nahi hai aur Allah ke rasool S.A.W. ye farmayen ke jis ka padosi bhooka so jaye, woh momin nahi hai, woh momin nahi hai Allah ki qisam woh momin nahi hai. to allah ke rasool S.A.W. khaali to padosi ke bhooka so jane par imaan ki nafi karden aur ghar mein saas, sasur bhukay hon to woh Momina balkay Alima Fazila hai? aap ghalat keh rahay hain. yeh deen, deen fitrat hai, fatwa ke naam par itni badi ghalti nah karen ke fitrat cheeq cheeq kar batlaye ke aap galat keh rahay hain. agar isi tarha mazhabi aurton ke haqooq ke liye be mani fatawa jari hotay rahay to woh waqt bhi qareeb aajay ga jabkay sasur ghar mein bimaari se tadap raha ho ga aur biwi –apne shohar ko phone kar ke kahe gi ke janu ! zara ghar aa kar –apne abba jaan ko dawai piladena, usay dawai pilana meri deeni zimma daari nahi hai.

Kya Saas, Sasur Ki Khidmat Wajib Hai?

saas, sasur ki khidmat ke hawalay se aik post share ki thi ke jis par baaz doston ne yeh sawal kiya ke kya saas, sasur ki khidmat wajib hai ya yeh ehsaan mein shaamil hai? Quran Majeed mein irshad hai : Tarjuma : rishtadaar ko is ka haq do, miskeen ko is ka haq do, musafir ko is ka haq do. masnad Ahmed ki aik riwayat ke mutabiq to allah ke

rasool S.A.W. ne to yahan tak farmadiya ke tumahray nafs ka tum par haq hai, tumahray mehmaan ka tum par haq hai, tumahray mulaqaati ka tum par haq hai. aur almautaki aik riwayat ke mutabiq Allah ke rasool S.A.W. farmatay hain ke jibrael A.s. ne mujhe padosi ke haq ki itni wasiyat ki ke mujhe laga ke usay wirasat mein hissa daar banadiya jaye ga to kya hamara deen saas, sasur ko padosi jitna haq bhi nah day ga? jabkay saas, sasur aayat karima ; "Tarjuma : Aur walidain ke sath ahsaan karo, aur rishta daaron ke sath, aur yatimon ke sath, aur masakeen ke sath, aur un padosiyon ke sath jo rishta daar bhi hon, aur un padosiyon ke sath jo ajnabi hon aur un padosiyon ke sath jo pehlu mein hon, ki roshni mein zil qurba,wal jaari zil qurba aur assahibu biljunbi me daagil hon."

ab agar meheman ghar mein aajay to usay khana khilana aqhlaqi haq hai ya aisa qanooni [sharyi } ke jis ko ada nah karne se woh gunah gaar ho ga? agar mehman ko khana khilana qanooni haq hai to saas, sasur ko khana khilana mehez unka aqlaaqi haq hai kiya? isi tarha maloom nahi logon ne ahsaan ka mainay kiya samajh rakha hai? Jab quran Majeed walidain se ehsaan ka kaam deta hai to kya isse murad urdu zabaan wala ehsaan hota hai?

phir Almauta ki riwayat ke mutabiq Allah ke Rasool S.A.W. ka farmaan hai ke jo allah aur aakhirat par imaan rakhta hai to woh –apne mehman ka ikraam kare. aur mustadrik haakim ki sahih riwayat ke mutabiq aap S.A.W. ne farmaya ke woh shakhs momin nahi hai ke jis ne raat pait bhar kar guzari aur is ka padosi bhooka soya raha aur usay yeh b maloom bhi tha. Kya yeh padosi ka bhi

akhlaqi haq hai ke woh bhooka ho to usay khana khilaya jaye ?agar akhlaqi haq hi tha to phir imaan ki nafi karne ka kya maienay?

Is mein koi shak nahi hai ke padosi ke kuch akhlaqi haqooq hain lekin is ke peechay qanooni haqooq bhi hain, isi tarha mehman ke akhlaqi haqooq hain lekin unke kuch qanooni haqooq bhi hain, isi tarha mulaqati ke kuch akhlaqi haqooq hain lekin is ke kuch qanooni haqooq bhi hain, isi tarha sasural, chahay woh mard ka ho ya aurat ka, ke kuch akhlaqi haqooq hain lekin un ke peechay qanooni haqooq bhi hain .

Aur akhlaqi haq baaz sooraton mein qanooni haq ban jata hai, farz kafayah ka tasawwur yahi hai. apne muhallay Daar ka janaza padhna is ka akhlaqi haq hai, lekin agar muhallay mein koi nahi padh raha to ab aap ke liye padhta wajib hai. isi tarha agar saas sasur ki khidmat ke liye unki aulaad nahi hai ya agar aulaad to hai lekin nahi kar rahi, to ye zimmedaari digar qareebi rishtedaaron ki taraf muntaqal hogi, ye hukum sirf auraton ke liye nahi, mardon ke liye bhi hai. agar kisi mard ke saas sasur ki khidmat un ki aulaad nahi kar rahi, un ki aulaad hai hi nahi to yeh mard ke zimma wajib hoga ke woh un ki khidmat kare.

To yahan hum ne teen baatein ki hain, aik yeh ke sasural, mard ka ho ya aurat ka, un ke kuch akhlaqi haqooq hain aur kuch qanooni jaisa ke padosi, mehman, mulaqati, dost, saathi, rishtadaar partner waghera ke kuch qanooni haqooq hain aur kuch akhlaqi hain. aur qanooni haqooq woh hotay hain jo bunyadi zaroorat se mutaliq hon ke

bhukay ko khana khilana is ka akhlaqi haq hai lekin agar woh bhooka aap ke samnay bhook ki aziat mein mubtala hoto ab is ka qanooni haq hai ke aap is par kharch karen .

Aur doosri yeh ke akhlaqi haq baaz sooraton mein qanooni haq ban jata hai jabkay woh log ke jin par is fard ke hawalay se woh qanooni haq aayed hota hai, woh usay ada nah kar rahay hon. aur teesri aur aakhri baat yeh ke qaraabat daaron mein sasurali rishta daar bhi shaamil hain aur quran Majeed jab walidain aur rishta daaron se ehsaan ka hukum deta hai to is ehsaan se murad urdu wala ehsaan nahi hota balkay yeh murad hota hai ke un ke haqooq ko husn aur khuubsurati se ada karo, sar se nah utaro. pas mutallaqan yeh baat kehna ke damaad ya bahu par saas, sasur ka koi qanooni haq nahi hai, deen islam ki talemaat aur maqasid se na waqifiyat ka nateeja hai. yeh baat durust hai ke haq, haq mein farq hota hai ke walidain ki khidmat ka jaisa haq aulaad par lazim hota hai, waisa hi damaad ya bahu par aeyed nahi hota hai .

Doosri Shaadi : Khayaal Ya Waswasa

Dost ne kaha ke doosri shaadi ka qayal bahut aata hai,main ne kaha ke khayal na kaho, waswasa kaho,usne kaha ke kiya matlab? mein ne kaha ke matlab wazeh hai ke yeh shetan ki taraf se hai lihaza farq rakho. is ne kaha ke kiya deen mein doosri shaadi ki ijazat nahi hai? mein ne kaha bilkul hai. Isne kaha ke phir kya waswasa ?

Mein ne kaha ke mein tumhe samjhata hon. doosri shaadi ke liye do cheeze zaroori hain jurrat aur paisa. aur bad qismati se hamaray Pakistani mard mein yeh dono

mafqood hain. nah hi woh dilair hai aur oopar se kangla bhi hai ya kangla nahi hai to baqeel aur kanjoos hai to yeh kabhi doosri shadi nahi kar sakta. yeh sirf khawab mein is ke mazay le sakta hai. aur jagte mein doosri shaadi ke khawab dekhna yeh shetan ka waswasa hi hua.

Mein ne dost se poocha waise tumhe doosri shaadi ka itna chah kyun hai? kahega ke zero meter gaadhi ka apna hi maza hota hai.mein ne kaha tumhe pata hai ke zero meter gaadhi ko scratch lag jaye to iski tension bhi apni hi hoti hai. kehnay laga to phir kya karen zero meter ke khawab dekhna band karden. mein ne kaha is ka hal yeh hai ke apni purani gaadhi ki denting painting karwayen aur usay zero meter jaisa banwalein, paison ki bachat aur do do gadiyon ke kharchay se bhi bachat. wazeh rahay ke masnad Ahmed ki aik riwayat mein aurat ko behtareen Mataa' kaha gaya hai .

Dost ne kaha ke idea to waisay bura nahi hai lekin purani biwi ko naya bananay ka tareeqa kya hai? mein ne kaha ke tareeqa janne se pehlay yeh achi tarha zehen nasheen kar lo ke aurtain saari aik jaisi hoti hain, aurton ki nafsiat par phir kisi din tumhe lecture dunga, unnees bees ka farq hota hai,lihaza jo bhi lekar aaoge, woh bhi aisi hi niklaygi jaisa ke pehli bhughath rahay ho, baaqi istanaat –(exceptions) ki mein baat nahi karta, woh to har jagah hotay hain.

Hamaray gharon ka bunyadi jhagda yahi hai ke biwi ka dil hai ke khawand pehlay usay khush kare, phir woh usay khush rakhaygi. aur khawand ka dil hota hai ke

nahi khush rakhnay ka kaam pehlay biwi ko kar na chahiye, aur isi chakkar mein haqooq o faraiz ki jung chidh jati hai. aap ki biwi ko aap se mohabbat, izzat aur dhiyaan chahiye, yahi iski asal khushi hai. aap ki biwi zero meter hojaye gi ke nah hi woh koi kharcha karayegi aur nah hi tang keregi .

Kabhi aurton par kiye jane walay aisay surway ka mutalea' karen ke jis mein un se un ke pasandeeda khawand ki sifaat poochi gayi hon to aksar ka in teen par ittifaq hoga ke loving (loving)yaani mohabbat ka izhaar karne wala ho, honor yani izzat deta ho aur caring (caring) yani khayaal rakhnay wala ho. bas biwi se mohabbat ko dil mein basa kar nah rakhen, zabaan par rakhen yaani iska izhaar karte rahein, balkay mohabbat nahi bhi hai to bhi izhaar karte rahein, insha allah! peda ho jayegi.

Biwi ko khaas tor iske ghar walon ko izzat den balkay protocol den. biwi ke liye gaadi ka darwaaza kholnay mein aar mehsoos nah karen aur iski choti choti zarooratein khud se poora karen, jo ke woh khud bhi poori kar sakti ho, woh bhi! agar woh make akele ja sakti hai to usay akeley nah jane den balkay khud chod kar ayen. mushkil kaam hai kya? to das saal purani gaadi ko zero meter banana aasaan kaam hai kiya ?

Mohabbat Aur Shaadi

Dost ka sawaal hai ke sath job karne waali khatoon agar naqab karti hon to inme zyaada tawajja mehsoos hoti hai, usay door karne ka kya tareeqa hai? jawab : naqaab wali khawateen ke sath agar interaction badh jaye to un mein tawajah ziyada mehsoos hoti hai, yeh baat durust hai aur is

ki wajohaat nafsiati hain lekin mein mumkin hai ke naqaab utre aur aik hi hai mein saari tawajah khatam ho jaye. to is interaction ki wajah yahi hai ke takhayyul yaani imagination, reality se hamesha bada hota hai maslan aap aik khobsorat jagah ki sair karna chahtay hain, is jagah ki khoubsurti jo aap ke khayaal mein askati hai. woh is se ziyada hoti hai jo wahan real mein aap ko mehsoos hoti hai. lekin yeh har kisi ka masla nahi ho sakta, un ka ho sakta hai ke jin ka takhayyul bada ho jaisa ke shayar aur mufakkir type log hotay hain .

Is ka hal kiya hai? agar to yeh umomi masla nahi hai ke kisi aik aadh khatoon mein kisi wajah se maslan interaction honay ki soorat mein interaction mehsoos horahi hai aur woh waqt ke sath badh bhi rahi hai to aik psychologist ke tor par hi maloom hota hai ke jis ki taraf attarction mehsoos horahee hai, is ki tasweer bhi naqaab ke baghair dekh len, ab yeh attraction imagination se reality mein daakhil hojaegi,to ya to qatam hojayegi ya phir laaziman kam hojayegi.

lekin aik mazhabi iskalr ke tor par yeh tajweez karna mushkil maloom hota hai lehaza ziyada behtar yahi hai ke kisi achay se aalam –e-deen se raaye le len. Albata is ka aik aur hal hai lekin woh is soorat mumkin hai jabkay woh aurat aap ki taraf ا attraction mehsoos nah kar rahi ho aur woh yeh hai ke woh aap ko jhirak day aur woh bhi buri tarha se. is se bhi imagination ka bukhaar utar jata hai. wazeh rahay ke jab hum yeh kehte hain ke hum bator-e-psychologist yeh baat kar rahay hain to is ka matlab yeh nahi hai ke Sharyiat mein is ka hal nahi hai jo hamein

psychology ki taraf rujoo karna pada. is ka matlab sirf itna hai ke Shariat mein is ka hal zaroor mojood hai lekin mera ilm itna nahi hai lehaza Shariat ke kisi bade aalam ki taraf rujoo kar len. Albatta mere paas is waqt kuch modern science ka ilm bhi hai ke jis se aapke masle ka fori hal nikala ja sakta hai to sooh wo hal mein –apne is ilm ki roshni mein tajweez kar raha hon. dost ka sawal yeh bhi hai ke agar biwi se chaar bachay ho jayen to woh shohar ke qabil nahi rehti soorat e haal mein doosri shadi ke baray mein kya mahswara dete hain? jawab : dekhen, doosri shadi ke hawala se do baatein hain aik yeh ke aap pehli se tang hain, ya khush nahi hain, is liye doosri karna chahtay hain yani aik se bhaag kar doosri mein sukoon talaash karna chahtay hain. to aisi soorat e haal mein to main doosri shaadi ka mahswara nahi deta kyunkay aisa mard Adal nahi kar sakta .

Doosri soorat yeh hai ke aap ko aurtain achi lagti hain yani aap ko aurat se mohabbat hai jaisa ke hadees mein hai ke mere dil mein aurton ki mohabbat daal di gayi hai. to agar to aap pehli ke qadar daan hain ke is ne apni sehat ki qeemat par aap ke liye aulaad peda ki waqaira waghaira aur aap pehli ko chod nahi satke aur doosri laziman karna chahtay hain to is soorat mein hi tajweez karta hon ke shaam honay se pehlay agar doosri shaadi kar satke ho to kar lo .

baqi yeh duniya dar azmaish hai, azmaish khatam nahi hosakti. yeh kehna ke jinhon ne do ki hain, un ki biwion se jakar pucho ke kiya soorat e haal hai? koi muntaqi Daleel nahi hai. baat yeh hai ke jinhon ne aik ki hai, un ki biwiyan un se konsa raazi aur mutmayeen hain? to asal

cheez yeh hai ke aap ke paas ehsaas karne walon aur mohabbat rakhnay wala mijaaz hai ya nahi. aur yeh kisi kisi ke paas hota hai, yeh baat durust hai. agar hai to doosri shadi mein der nah lagayen aur agar nahi hai to aik doosri aurat ki zindagi bhi kharab nah karen. Rahi yeh baat ke islam mein mardon ka aik se zyaada shaadi ki ijazat kyun hai? to is ke kayi jawabaat mumkin hain ke jin mein se aik yeh hai ke is dunya main mardon ki tadaad aurton ki tadaad se che crore solah laakh zayed hai. agar aik mard aik aurat se shadi kare to chay crore solah laakh ke qareeb aurtain kanwari reh jayen aur un ke paas do soorten reh jayen : ya to kisi mard ki doosri biwi ban jayen ya Bar bazaar ki aurat ban kar zindagi guzaar len. duniya mein aurton ke ziyada honay ki kayi aik wajohaat hain ke jin mein se aik yeh hai ke ladki mein jismani tor par halaat aur masaaib ko bardasht karne ki salahiyat ziyada hoti hai misaal ke tor par chain me auraton ki tadaad mardon se 33.5 million zyaada hai pas agar aik mard aur aik aurat ki shaadi ho to 33. 5 million aurtain shaadi se mahroom reh jayengi. aur dosra yeh ke jung o Jaddal ki wajah se bhi mardon mein amwaat ki sharah kaafi badh jati hai lehaza nateeja ke tor par mann jumla aurton ki tadaad mein izafah ho jata hai.

Shaadi Ke Masla Mein Ladki Aur Waalidain Ka Ikhtilaaf

SAWAL : Assalamu alaikum warahmatullahi wabarkatuhu. mein aik aisay ladke se shaadi karna chahti hon jo ke aalam-e- deen hai aur deen ki dawat ka kaam bhi kar raha hai jabkay woh pehlay se shaadi shuda hai lekin mein is ke deen ki wajah se is ki doosri biwi ban'nay ke liye tayyar hon jabkay mere walidain is rishte par razamand nahi hain. woh

meri shadi kisi aur jagah krnachahte hain ab aik rishta aaya hai ladka faraiz ka paband hai aur baaqi lehaaz se bhi theek hai lekin mera dil unhi scholar ki taraf mayel hai. un halaat mein deeni aitbaar se mujhe kya karna chahiye. Sheikh sahib aap behtar tareeqa se rahnumai farma den, islami talemaat ki roshni mein. jazak Allah wabarakallah .

jawab: ulma ke ek whatsapp group me ye sawal share hua aur wahan iski response karne ke sath Afadah aam ke liye Facebook par bhi share kar raha hon. asal sawal yeh hai ke ladki ki shaadi kahan honi chahiye, is mein ladki ka haq Faiq hai ya waalid ka to pehli baat to yeh hai ke is faislay mein dono ka haq shaamil hai aur behtareen soorat yahi hai ke dono ka ittafaq ho jaye. lekin agar ikhtilaaf kisi soorat rafa nah ho raha ho to aisi soorat mein ladki ke haq ko tarji jayegi aur is ki shaadi wahin hogi jahan woh karna chahti hai lekin waalid ya khandan ke kisi aur bade ke wastay se hi hogi.

Sunan abu dawood ki aik riwayat ke mutabiq aik ladki aap S.A.W.ke paas shikayat lekar aayi ke is ke waalid ne is ka nikah is ki marzi ke baghair kardiya hai aur wahan kIya hai ke jahan usay pasand nahi To Rasoolallah S.A.W. ne usay kaha ke tumhe ikhtiyar hai ke nikah baaqi rakho ya fisq kardo. to zindagi chunkay ladki ne guzaarni hai aur ab bhale walidain ko nazar araha ho ke yeh apni kam Umri ki wajah se ghalat faisla kar rahi hai aur jazbaat mein haqeeqat ko samajh nahi parahi to bhi walidain ko is ke faislay ko qubool karna chahiye Albatta spne tor usay haqeeqat ka doosra ruq dhikate rahen ke shayad iske palley koi baat padh jaye.

yeh to is maslay mein qanooni hidaayat hai lekin akhlaqi hidaayat yahi hai ke waalid agar naik aur samajh daar hain to ladki ko apni pasand par –apne waalid ki pasand ko tarji deni chahiye ke hadees ke alfaaz hain ke waalid ki raza darasal Rab ki Raza hai. koi bhi waalid apni aulaad ka bura nahi chahta. is case mein bhi waalid ki approach haqeeqi hai ke woh nahi chahtay ke unki beti ko aadha khawand miley. ladki ko bhi yeh sochna chahiye ke yeh poori zindagi ka masla hai aur woh kisi aisay shakhs ke Aqad nikah mein jarahi hai ke jo pehlay se shaadi shuda hai to usay is ka aadha waqt mileyga, aadha maal miley ga, phir woh sirf shohar ko qubool nahi karti balkay sokan ko bhi sath qubool karna hai aur is ki aulaad ko bhi.

bhai qanooni hidayat bilkul aur cheez hai aur insaani tabiyat, mizaaj aur akhlaqi hidaayat to yeh aur shai hai. Allah ke rasool S.A.W. ne bhi pasand nahi farmaya tha ke hazrat Ali apni doosri shadi karen aur fatima R.A. par sokan layein. aur sahih bukhari aur sahih muslim ki riwayat ke alfaaz hain ke rasoolallah S.A.W. ne hazrat Ali R.A. ko doosri shadi se mana karne ki wajah yeh bayan farmayi ke fatima R.A.Ka deen azmaish mein aajayga. to mard ke liye doosri shadi jaaiz hai lekin agar is ki doosri shaadi se is ki pehli biwi ka deen ba emaan jata rahe to phir usay is se ijtinab krna chahiye.

pas meri raaye mein aap ke waalid ki approach haqeeqi hai aur aap ki idealistic hai. pas agar aap mutalliqa ya khula yafta ya bewa hoten to mein aap ko yahi mahswara deta ke aap un aalam –e-deen se shaadi par hi israar karen ke aisi soorat mein aap shohar deeda hain aur

aap shadi shuda life ke haqeeqi masail ke tajrubaat ki Aini Shahid hain lehaza kisi jazbati kefiyat mein nahi hain aur poooray shaoor se yeh faisla kar rahi hain. lekin agar aap ghair shaadi shuda hain to aap ke baray aap ke walii ka faisla hi behtar hai ke woh haqeeqi zindagi ko jis qadar jaanta hai, aap is se waaqif nahi hain. aur mein bhi aap ko yahi mahswara dunga ke isi mein aap ki dunya ki bhi bhalai hai aur akhirat ki bhi. wallah aalm bilsawab.

Sattar-O-Hijaab Aur Parday Ke Ehkamaat Mein Ghallo Aur Iske Asraat

Bilashuba sattar-o-hijaab aur parday ke ehkamaat deen islam mein hain lekin baaz auqaat mazhabi tabqaat mein yeh rawayya bhi dekhnay ko milta hai ke woh un ehkamaat ko poora karne mein had darja gallu me mubtala ho jatay hain. aur yeh wahi gallu fid deen hai ke jis ke baray Rasool Allah S.A.W.ne farmaya tha ke gallu karne se bachcho ke tum se pehli to mein deen mein ghallo karne ki wajah se halaak ho gayeen. yeh riwayat sunan nisayi mein hai.

Is baat ko chand misalon se wazeh karta hon ke baaz mazhabi halqon mein khawateen ki aawaz ka parda bhi aik deeni ilm shumaar hota hai halaanke yeh baat bilkul ghalat hai ke quran Majeed ne azwaaj mutahrat tak ke baray mein yeh kaha ke jab unse tum ne kuch maangna ho to hijaab ke peechay se maang liya karo aur baaz azwaaj mutahrat to sahaba karaam ko hadees ki taleem bhi deti theen. Albatta is mein quran Majeed ne jo hidaayat jari farmayi, woh yeh hai ke koi khatoon mardon se guftagu karte hue apni aawaz ko looch daar nah banaye lekin lafz

bana bana kar aur sanwaar sanwaar kar guftagu nah kare ke jis se mard ke dil mein is ke liye koi raghbat peda ho.

Isi tarha baaz mazhabi halqon mein khawateen ke liye hathon ke parday ko bhi aik deeni ilm samjha jata hai aur aurton ke liye dastanay peenay lazim qarar diye jatay hain. aik aisi ladki jo ke deen ki taraf nayi nayi aayi ho to isko to is qisam ki mubaligha amaiz practice shuru shuru mein to bohat attarct karti hain ke jaisay insaan –apne aap ko sab se alag thalag deen ko sahih maienay mein practice karne wala dekh raha hota hai aur yahi imagination is ke mazeed mubaliga ki bunyaad ban jati hai lekin jald hi yeh practice uktahat aur bezaari ke mood mein daakhil ho jati hai aur is ka nateeja parday ke bhi ehkamaat hi se bezari ki soorat mein bhi nikal sakta hai.

Unheen zainab case ke tanazur mein social media par aik article gardish karta nazar aaya ke jis mein hazrat alilaam ne yeh Hidayat bhi jari farmai hain ke maa ko –apne jawan betay ke sath tanha ghar mein nahi rehna chahiye aur baap ko apni jawan beti ke sath mubadaka ke shetan kisi ghalat rastay ki taraf nah le jaye. yeh wohi log hain ke jin ke baray Rasool Allah S.A.W.ne kaha hai ke" mutanantayoon" yaani deen mein mubalaqa karne walay halaak ho jayen, barbaad ho jayen. matlab agar beti ghar mein akeli hai to baap ko chahiye ke bahar thade par baith jaye aur agar ghar mein maa akeli hai to beta ghar se nikal jaya kere taakay fasaad paida na ho.

Aisay hi mazhaka khaiz fatwon ne deen islam ko deen fitrat nahi rehne diya ke woh har shakhs ki dil ki aawaz

ban sakay balkay usay aik tamasha banadiya hai. aur mujhe yeh kehnay mein harj nahi hai ke jab do qisam ke logon ke zehnon par sawaar hai aik liberal jo madar pidar azadi chahtay hain aur dosra yeh mazhabi tabqa ke jisay maa aur betay aur baap aur beti ke ikhatay baithney mein jinsi nazar aati hai aur is dosray tabqay par balkay ziyada sawaar hai. aur meri raaye mein waqatan aisay mazhabi logon ki psychological treatment ki zaroorat hai. agar kisi khatoon ne khawateen ki islaah ke liye naqaab mein kuch videos bana kar share kar di hain aur ab woh mardon ke kisi halqay mein bhi pahonch gayi hain to is mein kiya harj hai ?

Agar tumhe is naqaab wali khatoon ko dekhnay se attraction mehsoos hoti hai to tum dekhna band kar do, video delete kar do. kya aurat ke liye naqaab mein ghar se bahar nikalna jaaiz nahi hai kiya? aur kya jab jab tum market, office aur ijtima wagaira mein aurton ko naqaab mein dekhte ho ya boltay dekhte ho, is is waqt tumhe attraction mehsoos hoti hai to bhi tumhe apne dil ke ilaaj ki zaroorat hai. iske end par parda mukammal hai, tumahray end par nahi hai aur yahi parda tumhe hi karna hoga, is par mazeed boojh laadnay ke gunah mein mulawis nah ho. hamaray haan Mard apne hisse ka parda nahi karte ke jis parde ka inhen quran Majeed ne hukum diya hai ke apni nazron ki hifazat karen aur inhen aawara nah choden aur sara zor aurat ko chhupanay par hai balke agar unke bas me ho ke aurat nazar hi na aaye to shayed ye bhi kar guzrein ke saare fitne ki jadh to iska wajood hai,so wahi nahi hona chahiye.

Baaqi mein aurton ke liye chehray ke parday ko zaroori samjhta hon lekin kabhi is par bhi to ghor karen na ke kiya aapne love marriage hai aur shaadi ke waqt aap dono dunyadaar thay. ab aap Allah ki tofeeq se aur kisi ki mehnat se deen ki taraf aa gaye aur woh bhi barson mein aaye aur ab dunyadaar biwi ko aik din mein burqay mein chhupana chahtay hain to yeh hikmat ke manafi hai. aur nah hi yeh koi deendari hai ke biwi agar naqaab nahi karti to is ko Talaq hi day do. bas hikmat ke sath is se mukalama karo, is se apna husn sulooq behtar karo agar tumhari biwi yeh mehsoos karne lagjayegi ke deen ki taraf anay ki wajah se tumahray rawayye aur akhlaq iske haq mein behtar hogaye hain to woh khud is deen ki taraf laokegi aur is ko practice karne mein khushi mehsoos keregi. lekin deen ki taraf anay ke baad tum is ke haq mein pehlay se ziyada kathhoor dil aur sakht ho gaye hoto woh kaisay is deen ko ikhtiyar karne mein qaail hoke jis ka nateeja woh tumhari soorat mein apne samnay dekh rahi ho .

Aur ummoom aisi biwion ko yeh shikayat hoti hai ke un ke shohar un ke parday par to bohat zor dete hain aur isi ko kul deen samajte hain lekin khud apni cousins aur collegues se hans hans kar baatein karte hain, na muharram aurton ke chit chat hai, ghair Mehram rishta daar khawateen ke sath uthna baithna hai to aisay rawayye ke sath aap ke parday ke ehkamaat nah sirf deen ke sath aik mazaaq aur joke hai balkay aurat par zulm bhi hai. biwi par parday ke muamlay mein wohi mard sakht karne ka ahal ho sakta hai ke jis ke parday ki gawahi is ki biwi deti ho ke yeh ghair Mehram aurton se baat cheet mein mohtaat hain aur hatta al amkan is se ijtinab karte hain. yeh jo parda jo

hamaray haan raayeij hai to yeh deeni parda nahi hai balkay riwayati parda hai yani culture ka hissa hai. deeni parda yeh hai ke mard pehlay khud parda kare aur phir biwi se parda karwaye. aur riwayati parda yeh hai ke mard khud parda nah kare aur biwi se parda karwanay ke liye har waqt lath haath mein uthaye rakhay .

Aik dost ne kaha ke kiya koi aurat apne hathon ko saja kar bazaar mein nikal sakti hai? to is ka jawab yeh hai ke hum ne yeh nahi kaha ke aurtain apne hathon ko saja kar bazaar mein nikal jayen balkay yeh kaha ke aurton ko haath chhupanay par majboor nahi karna chahiye ke yeh parday mein ghallo hai. isi ghallo ke samrat hum yeh dekh rahay hain ke aik ladki mukammal naqaab aur burqay mein university mein daakhil hoti hai aur jaisay hi gate se andar hoti hai, is ka naqaab aur burqa is ke bag mein muntaqil ho jata hai. To intiha pasandi se radd amal janam laita hai jo deen se aur door le jata hai. baqi agar koi aurat apne haath bhi chhupana chahay to hum kiya is ko mana karenge bhai nahi mana karenge ke yeh is ka zaati masla hai.

hamara kehna sirf itna hai ke aurat ko aik to liberesis ne zehen par sawaar kar liya hai aur dosra intahaa pasand mazhabi ne. liberal is ko kapdon hi se bahar lana chahtay hain aur ghaali mazhabi yeh chahtay hain ke burqay mein iski aankh bhi nazar na aaye balke ab to baaze aise bhi hain jo ye chahte hain ke aurat hi nazar na aaye ke ispar nazar padney se iski taraf zehan jata hai. to bhi aasaan sa hal hai ke aik gadha khodo aur is mein usay dafan kardo, nah woh rahay gi aur nah tumhara zehan burayee ki taraf mutawajjah hoga. to ab baat samajh mein aayi hai! yeh

baat is mard ko samajh nahi aayegi jo khud parda nah karta ho balkay agar aap ko is tehreer se ittifaaq nahi hai to apna parda theek karen, aap ko ittafaq ho jayega.

Yaqeen manay, aik badey mazhabi tabqay ko apna parda theek karne ki zaroorat hai ke unki nazar aur khayaal dono mein khayanat hai. chalo bhai mujhe agar aap modenest samajte ho to zara –apne fuqha ki kitaaben utha kar dekh lo aur is mein "sattarul marata imamul maharim" ka unwan dekha to mein tumhe apne fuqha ke samnay riwayat pasand maloom honga. agar chay mujhe tumahray fuqha ke bayan karda is parday se ittafaq nahi hai ke mere nazdeek is se ziyada parda deen mein saabit hai lekin jo tum saabit karna chaah rahay ho to yeh parda deen mein bilkul bhi nahi hai .

Shaadi Ki Munasib Umar Kya Hai?

Dost ka sawal yeh hai ke shaadi ki munasib umar kya hai aur wo umar kaunsi hai jiske baad hum yeh kehe seekhen ke us umar mein shaadi karne wale shaadi mein taker kar rahe hain? Shaadi mein taker nahin honi chahiye, yeh baat durust hai laikin taker kudh bhi tu ek izaafi aur relitoo istilaah hai ke har kisi ka taker ka apna hi ek tasawur hota hai ke dosre se match nahi kar raha hota hai.

Jawab: Deen-e-Islaam mein balogat ke baad jald hi shaadi karlene ko pasand kiya gaya hai agarche uske liye koi umar muktas nahin ki gai hai. Deeni taleemat aur muashirati rajhanaat ko samne rakhte hue kaha jasakhta hai ke shaadi ki behtareen umar satrah aur ekkis hai yaani ladki ke liye satrah saal aur ladke ke liye ekkis saal. Ya agar

yeh mumkin na hotu ladki ki ekkis aur ladke ki teyees tak bhi theek hai, aur ladki ki teyees aur ladke ki pachchees tu taker mein shamil hai aur uske baad tu bahut zyadah taker hai.

Shaadi mein ladke ki umar ladki ki nisbata zyada honi chahiye ke uski wajah yeh hai ke ladkiyun mein maturity zara der se aati hai aur un par ghar ki zimmedari bhi hoti hai lihaza ekkis se pehle ladke ki shaadi shar-aa tu jaez hai laikin ladka chonke aam taur mature nahin hota lihaza ghar ka nizaam chalne aur biwi se daiknag mein dushwari hoti. Laikin agar family system hai aur abba jaan saari maali zimmadariyan utharahe hain aur aulad ko azdwaji zindagi mein guide karne ke liye bhi maujood hain tu phir tu satrah saal ke ladke ki shaadi kardene mein bhi harj nahin hai.

Behtarin umar yani satrah aur ekkis mein shaadi aap ki parodh katoti bahut zyadah badha deti hai. Uski wajah yeh hai ke insaan ki parodh katoti mein badi rokawat uska yaksona hona hota hai aur shaadi insaan ko bahut had tak yaksoyi ata karti hai, aur us yaksoyi ke natije mein insaan bahut se aise kaam kar sakta hai ke jinhen intishaar zehni ke saath karna mumkin nahin hota hai. Pass jab pareshan shaadi se pehle bhi rehna hai aur shaadi ke baad bhi tu behtareen umar mein shaadi karke apne un masael ko jald suljhalen ke jinhen aap ne shaadi ke baad face karnahi karna hai. Chahe umar ke kisi hisse mein bhi shaadi hon.

Shaadi mein taker ke bade nuqsanaat mein se ek yeh bhi hai ke mazeed takeeq hoti hi rehti hai yahan tak ke insaan ki shaadi ki umar nikal jae. Uski wajah yeh hai ke jaise jaise umar badhti jati hai tu maturity aur social status maslan taleem, rozgaar aur aamdan mein izafe ki wajah se aap ki demand bhi tasawurati banjati hai yani aap aise ladke aur ladki ki talaash mein hote hain jo order par kisi factory mein banwai tu jasakti hai laikin haqeeqi muashre mein uska milna mushkil hota hai. Phir shaadi na hone ki wajah se badi umar mein nafsaniyati masael ka badh jana bhi ek bada nuqsaan hai aur kaas taur ladkiyon ke nafsiyati masael bahut had tak dabjate hain agar unki shaadi behtareen umar mein kardi jae.

Kunwaron Aur Kunwariyon Ki Kidmat Mein

Gair shaadi shuda bachon aur bachiyon ki baaten sunu tu yaqeen manen kauf aata hai ke kis takeelaati duniya mein rehte hain aur us takeel ki duniya ke paida karne mein saara kirdaar media yaani film industry ka hai. Ladka hai tu uska kayal yeh hai ke shaadi ke baad bas ek kadima haath aajaegi ke jo subah se sham tak uske saamne haath bandhe khadi rahegi, maze maze ke khane khane ko milenge, khoob aiyyashi hogi waqaira waqaira.

Aur ladki hai tu wo yeh kawab dekh rahi hai ke shaadi ke baad ek aisa kazaanchi haath aajaega jo subah se sham uski kawhishaat ki takmeel ke liye rupye paise kharch karne ko apne liye faqar janega. Shohar ki soorat mein ek ATM Card miljaega aur Dher Shopping hoti, dil khool kar, waqaira.

Allah ke bandon! Iss takeel (fantasy) se niklo. Shaadi ek zimmedari ka bandhan hai, mard ki liye bhi aur aurat ke liye bhi. Iss zimmedari ko ada ke bagair yeh ek mahina bhi nahin chal sakta. Shaadi ki soorat mein aiyyashi ka tasawur sirf filmon mein hota hai jabke haqeeqi zindagi mein talk haqaaiq ka samna karna padhta hai. Un mein se yeh bhi hai ke shohar ka nashta khud se bhi banana padhta hai aur biwi ko makeup ka samaan kareedne ke liye kudh ke paise bhi lagane padhte hain.

Shaadi ejaab-o-qubool ka naam hai aur ejaab arabi zubaan ka lafz hai ke jis ka mana wajib karna hai. Hamare haan mard hazarath yeh samajhte hain ke qubool ka maani yeh ke hum ne ladki qubool hai. Balke qubool wo kiya hai ke jis ka ejaab hua hai yaani jot um par wajib kiya gaya hai. Aur wajib kiya gaya hai? Wo ladki ki zimmedari hai. Ladki ka walid ya sarparast yeh kehta hai key eh ladki ab tak meri zimmedari mein thi yani uska naan nafaqa, uski hifazat waqairah. Ab mein us ladki ki zimmedari par wajib karta hon, kya tumhen yeh zimmedari qubool hai? Tu wo use qubool karleta hai.

Ab zimmedari ka zikr tu na nikah karwane wale maulwi sahib ke ilm mein hai aur na hi dulha ki malumaat mein aur qubool qubool ka shauq chadha hua hai. Aur jab zimmedari kandhon par aan padhti hai tu phir pochte hain ke use shaadi kehte hain? Usse tu kunware hi bhale the. Tumne sirf biwi nahin qubooli, uska kandaan bhi quboola hai lihaza unki kidmat karo, aur ladki ne bhi sirf ladka nahi quboola, uska kandaan bhi quboola hai lihaza unke kaam aao. Nahin maante tu na mano, Susraali khud manwalenge.

Shaadi Kisse Karen?

Aksar dost mashorah lete hain ke unka kahin rishta chal raha hai aur yeh yeh masael hain tu kya unhen shaadi karleni chahiye ya nahi? Tu main ne socha uss bare bhi ek umoomi post lagadon. Aksar ladkon ka sawal hota hai ke unhin ladki pasand nahin aayi tu kya unheen shaadi karleni chahiye. Usi tarha ladkiyon ka bhi yeh mas-ala ho sakta hai ke unhen ladka pasand na aya ho.

Dekhen, duniyan mein shaadi karte waqt umooman Che (6) cheezon ko dekha jata hai; deen, kandaan, shakal-o-soorat, maal-o-daulat, mulazimat aur taleem. Logon ki apni apni tarjihaat hain, uski wajah yeh hai ke sab cheezen aap ko ek saath nahin milti, kahein na kahein aap ko compromise karna padta hai. Hamare haan zyadah tar yeh dekha jata hai ke ladke ki mulazimat achi ho aur ladki ki shakal-o-surat, mulazimat achi ho tu ladki wale kandaan balke shakal-o-surat par bhi compromise karlete hain, aur kisi had tak baat samajh mein bhi aati hai ke ghar ka kharcha chalana mard ki zimmedari hai lihaza agar wo usi ka ahal nahin hoga tu ghar kaise chalega?

Aur pasand do qisam ki hoti hai: Ek Ideal, jo kabhi nahin milti, sirf zehen mein hoti hai, uske chakkar se nikal jana chahiye. Aap ko zindagi mein ideal zaroor miljaega laikin aap uske ideal nahin hon ge. Dosri yeh ke ladka ya ladki bass achi ho, chahe itni na ho ke jitna aap ke zehen mein hai, usi pasand ki koshish kari chahiye. Albatta teesri surat yeh hosakti hai ke ladke ya ladki ki shakal-o-surat aisi hai ke jo insaan ko buri lage, tu aisi surat mein shaadi na Karen. Acha na lagna aur bura lagna yeh do alahidah baten

hain, zarah se lafz ke iktilaaf se maani badal jaata hai, usko achi tarah samajhlen, lisaniyat aur nafsiyaat ka bahut gehra talluq hai.

Tu yahan do baaten huein: agar tu ladka ya ladki wo buri lagi tu shaadi na karen aur agar acha ya achi nahin lagi tu aisi surat mein umooman yeh hota hai ke miyan biwi ek dosre ko ache nahin lagte laikin saath rehne se manusiyat aur ulfat paida hojati hai jaisa ke doston mein ek saath rehne se manusiyat aur ulfat paida hojati hai. Pas us surat mein istikarah karlen, ek din, do din, saat din karlen, phir dil ka meelaan aur zehen ka rujuhaan dekhen, jis taraf ho wo kaam larlen. Shaadi mein maal ko ehmiyat dena tu bekar samajhta hon laikin kandan ko zaroor ehmiyat deni chahiye, kandaani sifat ek musalma haqeeqi hai ko aulat ke DNA mein nasaf information baap se aati hai aur nasaf maa se.

Dosri wajah ke jis ko sab se zyada shaadi mein bunyad banaya jata hai, deendari hai. Deendari mein zyada aham mere kayal mein ibadaat yani pardah aur daadhi waqaira ki nisbat aklaaq yaani roye hain. Bas agar aklaaq ache hon tu rishte tai karne mein bilkul derna lagaen. Ghar ka system aklaaq se chalta hai na ke ibadaat se, ibadaat, Allah se talluq ki bunyad hai aur aklaaq bandon se talluq hai. Ghar ka nizaam chalane ke liye miyan biwi ka aapas ka talluq acha hona zyadah zaroori hai, baqi Allah se bhi talluq bahut ahca ho ru yeh ideal hai warna farz ki pabandi aur haram se ijtinaab ki kam as kam koshish tu ho. Aur ahadees mein jahan rishton mein deendari ko tarjeeh dene ka hukm hai, wahan ba-az tarq (Chains) mein bhi aklaaq ka zikr hai.

Deendaar Ladke Se Shaadi Ka Shauq Karne Wali Ladkiyon Ki Kidmat Mein

Do din pehle bradare Muqairah Luqman ne ek muktasar si post lagai laikin mauzo bahut aham tha lihaza mein unki muktasar post ke baad kuch apna tabsirah bhi share kar raha hon. Muqairah Luqman ka khena tha:

"Sisters looking for a 'family guy' husband, my recommendation is not to marry a missionary or an active Da'ee. It's a sacrifice!"

Apne doston aur ird gird bahut dekhne mein aaya hai ke mazhabi zehen rakhne wali ladkiyan, aise deendaar ladkon se shaadi ko pasand karti hain ke jo deen ke liye kuch kar rahe hon ya karna chahte hon jo ke kud se achi baat hail akin umooman shaadi ke baad kudu ski deeni ektooti mein sab se badi rokawat ban jati hain. Shaadi se pehle deen deen ke bare unke jazbaat us mujahid ke se hote hain jo ghode ki peeth par baith kar maidan-e-jung ka nazarah kar raha ho aur shaadi ke baad unki haalat maidan-e-jung se bhage hue ek sipahi kisi hoti hai. Bara-e-meherbani gair shaadi kawateen us post par comment na karen ke wo shaadi se pehle us mas-ale ko samajh hi nahi saktein.

Bradare Muqairah Sufi sadr durust hai, yeh mashorah bhi hai aur naseehat bhi. Dekhen, duniya mein koi bhi bada kaam qurbani aur aisaar ke bagair nahin ho sakta. Aur qurbani aur aisaar ho sakti hai ya nahin, uska pata tab chalta hai jabke qurbani bilfa'al deeni padh jae. Agar aap ne kisi aise ladke se shaadi karni hai ke jise Maulana Maudoodi, Doctor Asrar, Doctor Zakir Naik,

Maulana Tariq Jameel ya Nauman Ali Khan waqairah banna ho tu aisi shaqsiyat umooman gair mutwazin gharelo zindagi ke bagair nahin bantein. Us qayide mein istisna (exception) sirf Rasoolallah Sallallahu Alaihi Wasallam ka hai ya dosra us shaqs ka jo us ka dawa kare aur uske ahle kana sab ke sab uske dawa se muttafiq hon.

Aap mazhab ki bajae digar uloom dekhlen, Einstein ko lelen. Einstein ki pehli biwi kud physics thi laikin shaadi aur bachon ke baad physics ke bare uske jazbaat thande padchuke the aur yeh uske bachon ki gawahi hai. Yeh shaadi 1903 mein hui aur 1914 mein dono ke maben alahidgi hogai. Jab Einstein ki ilmi harkaton ki wajah se azdwaji talluqat tootne ke qareeb pahunche tu dono ne apne bachon ki kathir nibaah ka socha aur us nibaah ke liye jo muahidah hua, wo bada ajeeb tha.

Un sharayat mein se jo Einstein ne biwi se nibaah ke liye mutaiyyan kiyen, ek sharth yeh bhi thi ke meri biwi mujh se kisi qisam ke qurbat ke talluq ki tauqi nahin karegi aur agar use qurbat ka talluq mujhse muyassar na aaye tu uspar tanqeed bhi na karegi. Mere been waqt ke khane, mere kapdon ki dhulaee aur ustari aur mere kamre aur meaz ki safai ka dihaan karegi, aur jawab mein meri taraf se usko yeh milega ke agar meri tahqeeq par mujhe kuch reward mila tu wo meri biwi ka hoga. Aur phir isi muahide ke tehet 1921 mein apne Nobel Prize ki raqam Einstein ne apni biwi ko bhijwadi.

Kehne ka maqsad yeh hai ke kwahish rakhna aur batein karna aasan hai laikin qurbani dena bahut mushkil

hai main kai ek aise doston ko janta honk e jin ki biwiyon ne deen ke naam par un se shaadiyan kein laikin shaadi ke baad aise phir gaein jaise kuch janti hi nah on aur unka yeh phirna banta bhi hai ke aadarsh ki mohabbat, ya aurat ke sanche se bahar ki cheez hai ke duniya ke tamaam namoor falsafi, Science daan, adeeb, hukmaraan waqairah sab mard the. Aurat ki azmat yahin hai ke wo us mard ko paida karne ke liye paida ki gai hai aur wo sirf yahi kaam ache taur kar sakti hai, use badh kar shayad uske muqaddar mein nahin hai. Aurat aur mard ke bare yeh baat nauee aurat (female) aur nauee mard (male) ke etibaar se ki gai hai jabke un dinon anuwa ke ba-az afradaas umoomi qayidah kalya se mustasni (exception) ho sakte hain ke kisi aurat mein aadarsh ki mohabbat ho aur koi mard use khali ho.

Court Marriage Ke Bare Ek Galat Fehmi

Jahan tak mere ilm meinhai tu court marriage ek galat istilah hai. Court marriage nahin hoti hai aur na hi hamare Judge hazraat itne fariq hain ke shaadiyan karwate phiren. Hota asal mein yeh hai ke ladka aur ladki judge ke samne hazir ho kar yeh bayan halafi dete hain ke hum ne apni aazad marzi se Nikah karliya hua hai.

Pas Court marriage mein wo judge ke samne nikah padhwate nahin hain. Yeh nikah wo kisi Imam-e-Masjid se, dost ke ghar mein, thane mein, ya wakeel ke office mein karwa chuke hote hain aur judge ko sirf uski report karte hain. Aur us report ka maqsad yeh hota hai ke ladki ke gharwale ladke par aqwah ka muqaddama na darj karwaden.

Ab jo nikah thane, wakeel ke office ya kisi dost ke ghar mein hota hai, tu muktalif case mein muktalif suratein hoti hain, aksar wakeel tu Masha Allah se Imam-e-Masjid aur gawahon ki zaroorat bhi mehsoos nahin karte albatta nikah ki registeration ke liye form waqairah mukammal karwalete hain.

Aur ab ba-az wakeel ne Online nikah karwane ki sahoolat bhi muyassar kar rakhi hai ke jiski baqaida website bani hui hai ke bas aap wakeel ki fees ada karen aur wakeel ladka aur ladki ke nikah ke registeration form mukammil karwadega aur judge ke samne bayan halafi dilwadega aur yahi court marriage hai bus, aur gawahon mein ladke ke doston ya wakeel ke munshiyon ke naam daldiye jate hain.

Yeh nuqta bhi wazih karta chalon ke nikah mein ejaab-o-qabool kise kehte hain. Ejaab ka maani wajib karna hai aur qubool ka maani qubool karna hai. Ab log aam taur yeh samajhte hain ke hum ladki qubool karte hain, aham sawal yeh hai ke qubool kya karte hain? Ladka wo qubool karta hai, jo wajib kiya jata hai, aur wajib jo kya jata hai, wo ladki ki zimmedari aur naan nafqa hai.

Aur ladki ki zimmedari aur naan nafqa wali ki zimmedari hai ke kud ladki ki, wali ejaab karte waqt yeh zimmedari ladke par dalta hai aur ladka qubool karta hai. Islaami muashirat mein ladki saari zindagi mard ki kifalat mein hoti hai. Shaadi se pehle baap aur shaadi ki baad shohar ki kifalat mein, tu ejaab-o-qubool ke zarye yeh kifalat muntaqil horahi hai.

Hamara ilmiya yeh hai ke hum logon ko betiyon ke huqooq ke bare hadeesen suna kar baapon ka betiyon se itna talluq paida kardete hain ke wo apna sab kuch unke liye qurbaan kardete hain aur jab beti ghar se bhaag jati hai tu humein uske huqooq yaad aajate hain. Bhai, agar aap logon ne use ghar se bhagne ka haq dena hi hai tu baap ko uske huqooq suna suna kar uski mohabbat mein pagal mat banaen, aur baapon ko taleem den ke betiyon se zaroorat ki mohabbat rakhen yani itni hi jitni ke charind parind rakhte hain take baad mein nafsiyati mareez na ban jaen.

Madam, Mujhe Ladke Pasand Hain!

"Madam! Mujhe ladke pasand hain" ke unwaan se mohtarma Farah Ahamad ka ek column "Hum Sab" website par nazar se guzra, us column mein madam Farah Ahamad ne apni ek student ladki ka case study kiya hai ke jise ladke ache lagte the, wo unke saath dosti karna chahti thi, use aazadi chahiye thi laikin muashirati aur kandaani riwayaat uski us kwahish mein aadhe aati thein ke ladki ko dart ha ke agar uske abba ko pata chalgaya tu use jaan se maardenge. Madam Farah Ahamad ne us mas-ale ki wajah "Generation Gap" ko qaraar diya hai aur tawajjah dilayee hai ke usi generation gap ki wajah se walidain apni bachiyon ki un jaez kwahishaat ka lihaaz nahin rakh pate.

Hamein yahan Muhtarma Farah Ahamad Saheba ki us baat se tu ittifaaq hai ke surat waqi aisi hi hai ke university mein ladkiyon ki ek badi tedaad, khaas taur wo jo ke chote shehron ya dehaat se bade sheher mein aati hain, ki aisi hi kwahishat hain. Aise mein kwah makah ki zid mein yeh kehna ke waqiatan mein aisa tu nahi ho raha aur

Mohtarma kisi kayalati ya tasawurati ladki ki baat kar rahi hain, durust nahi hoga. Pas us mas-ale ke mas-ale hone mein tu madam se ittifaq hai laikin is mas-ale ke us tajziye se ittifaq nahin hai jo mohtarma Farah Ahamad ne kiya hai.

Pehli baat tu yeh hai key eh ek ladki ki baat hai, har ladki ki nahin hai. Main kud ek university mein padhata hon. Mere paas ek mod squad ladki counseling ke liye aayi aur uska jumla yeh tha ke “mujhe ladke kamine aur zeher lagte hain, main unhein dekhna bhi nahin chahti”. Tu yeh hare k ka principle express hai jo muktalif ho sakta hai, aur main yaqeen se kehta honk e jo ladki kai ladkon ko bhugta chuki ho tu uska jumla yeh hargiz nahin hoga ke “mujhe ladke ache lagte hain” balke uska jumla yahi hoga ke “mujhe ladke kamine lagte hain” isiliye tu ek francisy adeeba ne kaha tha ke mardon ke jitney qareeb jaen, kutte itne hi ache lagte hain.

Chalen! Is baat ko dosri tarah samajhlen ke us ladki ki jab shaadi hojaegi, chahe love marriage hi kyun na ho tu use apna kawind kameena malum hoga. Dosra us baat ko samajhne ki zaroorat hai ke ladkiyon ko ladke kyun ache lagte hain? Uski ek wajah tu jisn mukalif mein ruqbat aur attraction hai aur yeh fitri hai. Laikin zyadah badi wajah yeh hai ke aurat ko attraction chahiye, tawajjah chahiye, uski kwahish hai ke koi usko chahe, uski tareefen kare, chahe choti hi kyun nah on, yeh aurat ki aazmayish hai, uske bar-aks mard mein sex ki jablat qawi hai lihaza uski aazmayish us mein hai. Iska matlab yeh nahi hai ke mard mein mohabbat aur aurat mein sex ke jazbaat nahin hote

balke hum yeh keh rahe hain ke mard aur aurat mein galib rajhanaat kaun se hote hain.

Ek ladki jab family life se hostle mein aati hai tu uski home sickness badh jati hai, aur tanhayi ek azaab hai lihaza us depression mein uski tawajjah haasil karne ki kwahish aur badh jati hai, aur ko education mein us kwahish ke pora hone ke aasaan mauqe muyassar hote hain lihaza woe k nahin kai ek ladkon se attachment mehsoos karti hai. Ladke bazahar shuru mein uski tareefen karte hain, use tawajjah dete hain laikin ladkon ka yeh mizaj nahin hai lihaza wo apni sex ki jablat pori hone ke baad use tissue paper ki tarha pheng dete hain. Mardon ko dekhlen ke wo shaadi ke baad apni sabiqa mahbooba aur haaliya biwi ki kitni tareefen karpate hain? Balke aksar shohar hazarat bhi apni kwahish pori karne ke baad dosri taraf mou karke sojate hain ke unhin yeh sab kuch hasil karne ke liye jo papad belne padhte hain tu yeh uska rad-o-amal hota hai. Uski wajah yahi hai ke aurat mein yeh jazba qawi nahin hai lihaza ba-az auqat wo mard ki uss zaroorat ko mehsoos karke use explode karne ki koshish karti hai. Yahi wajah hai ke BBC ki ek reporter ke mutabiq ek Indian Wazir ko yeh kehna pada ke jo biwi apne shohar ki kwahish pori karne se inkar karde tu use jinsi tashadud mein shamil karna chahiye, aur yeh baat us pas manzar mein durust malum hoti hai ke ba-az auraten mardon ki us kamzori ki explode karti hain.

Aur aurat ki kamzori chahne jane ki kwahish hai, yahi wajah hai ke aurat ki agar yeh zaroorat pori na ho yani chahe jane kit u shaadi ke baad bhi use ladkon mein rugbat mehsoos hogi. Ab yeh aqalmandi tu shohar sahib ko karni

hai na. tu hum yeh baat kar rahe they ke ladki tissue paper ki tarha phenk diye jane ke baa dab wo drug addiction mein panah leti hai ya kisi aur ladke ki goud mein sar rakh kar pani purani aziyyat ko bhulana chahti hai laikin kab tak? Uska anjaam ya tu kudkushi hai, degree wigree tu waise hi kaam se gai ke aisi harkaton aur kwahishat ke pora karne mein lag jane se uska CGPA do bhi aajaye tu bahut ganimat hai, us nakami ka depression alahidah se sar par sawar hota hai jo sukoon aawaradoyat aur drug addiction ki taraf lejata hai. Ab use ladke kamine lagte hain balke use tu apne ustaz ki nazren bhi aisi malum hoti hain ke jaise ustaz sahib ko uski taleem se zyada uski jism se lagao ho. Bhai, yeh sab kuch ho raha hai au raise hi ho raha hai. Islaam aadab ke schoolon mein 47% feesad bache drug addiction mein mubtila hai, yeh batein aisi hi tu senate mein discuss nahin ho rahe. Bahut katarnak surat-e-hal hai aur kisi ko ehsaas tak nahin hai.

Agar uska sahih manon mein hal chate hain tu wo ek hai. Kudarah! Us mas-ale ko samjhen, use halka na jane, college life aur university graduate ke dauran ladki apni zindagi ke nazuk tareen marhale se guzar rahi hoti hai. Use tawajjah chahiye, aurat ki nahin kyunke wo kamzor hai, mard ki yani apne se taqatwar ki, aur yeh tawajjah use uski maa nahin baap de sakta hai. Baap ki tawajjah aur waqt dene se us mein etimaad paida hoga aur uski life mein tehrao aayega. Laikin baap tu saare paise kamane ki machine bane hoe hain, unke paas aulad ke liye waqt kahan? Aur agar waqt hai bhi tu aulad se talluq mein gap itna hai ke communication na hone ke barabar hai.

Aap ki bachi ko tawajjah chahiye, agar aap uske baap hote hue use tawajjah aur waqt nahin denge, uski tariff nahin karenge, tu wo yeh sab kuch bahar se legi, uske bagair uske liye zinda rehna mushkil hai, agar rahegi tu ek qaid kane mein mahboz qaidi ki tarah. Aur yeh phir uska emaan aur sabr hai ke haya, ufat aur pakizagi ki saath zindagi guzar jaen. Laikin itna emaan aur sabr kiske paas hai? Us sare mas-ale mein asal qusurwaar baap hai, bus! Ke jis ne apni zimmedari sirf itni samajhli ke aulad par karch karliya tu meri zimmedari ada hogai. Nahi, aulad ko aap se sirf maal nahi balke waqt, tawajjah aur pyar bhi chahiye warna tu wo na mukammil rahegi aur apni shaqsiyat ki un zaroraton ki takmeel bahar se karegi, aakir ko wo insane hai, apni takmeel tu use karni hi hai na.

Tu ladke use isiliye ache lagte hain ke wo uski tareef karte hain laikin uske liye ye janna bahut zarori hai ke ladka uski tareef sirf apna maqsad nikalne ke liye kar raha hai aur wo hai apni sex ki kwahish pori karna, aur jab wo pori hogai tu ab use malum hoga ke ladke use kamine lagte hain. Lihaza uska wahid hal yahi hai ke niah aur shaadi ki jae ke jis mein uski tariff ki kwahish bhi jaez surat mein kisi qadar aur ghar banana, bache paida karne, qawind se karch lene ki kwahishat bhi pori hojaegi, aur waise qawindon se tareef-o-usool karna bhi aasaan kaam hai, biwi ban kart u dekhen. Aashiqon se tarifen wasool karne ke liye bahut kuch qurban karna padta hai. Haya, uffat, pakizagi aur izzat se badi cheez kya ho sakti hai jo use deeni pad jati hai, tu jab tak shaadi nahin hoti tu baap tareef kare, yahin mas-ale ka hal hai warna tabahi hai.

Sahih Buqari ki ek riwayat ke mutabiq Hazrath Ayisha Raziyallahu Anha farmati hain ke jab Hazrath Fathima Raziyallahu Anha, Rasoolallah Sallallahu Alaihiwasallam ke paas tashreef latein tu Aap Sallallahu Alaihiwasallam khade ho kar unka istiqbal karte, unka haath apne aath mein lete, unhen bosa dete aur phir apni jaga par baithate the, aur yahi muamla Hazrath Fathima Raziyallahu Anha, Rasoolallah Sallallahu Alaihiwasallam ke saath hota tha jabke aap unke paas tashreef lejate the.

University Culture aur Ladke Ladkiyon Ki Paakizah Dostiyan

"Hum sab" par Madam Farah Ahamad ki ek tahreer "Madam! mujhe ladke pasand hain" shaee hui ke jis ke jawab mein raqam ki ek tahreer " Sir! Mujhe ladke kamine lagte hain" ke unwan se "Hum Sab" par shayee hui. Uske baad us behes ko aage badhate hue tahreem-e-azeem ne "Mere Bahut Se Ladke Dost Hain" ke unwan se ek tahreer shaye ki.

Tahreem azeem balke unke ilawah us muashire k eek bade tabqe ka kehna yeh hai ke ladke aur ladkiyon ki baham dosti mein koi harj nahin hai. Usse un dinon ko ek dosre ko samajhne, study mein aur zindagi ke muqtalif masael hal karne mein madad milti hain. Us tabqe ka kehna yeh hai ke ladke aur ladki mein "Mehez Dosti" (just friendship) mumkin hai ke dosti ko mard aur aurat ki tameez se bala tar hona chahiye.

Mehez dosti ko istilahan platonic dosti (platonic friendship) bhi kehte hain yani aisi dosti ke jis mein ladka aur ladki ek dosre se romance aur sex ki kwahish na rakte

hon, us dosti ke wajod ke bare mahareen nafsiyat ka iktilaf hai jabke modern research states yeh batlati hain ke yeh ek kwahish hi hai aur aisa haqeeqat mein mumkin nahin hai.

2000 iswi mein Journal of Social and Personal Relationships) mein shaye shuda ek research ke mutabiq 300 college institute se ek survey kiya gaya ke jiske mutabiq un mein se 67% feesad ki friendship sexual relationship mein tabdeel hochuki thi.

Ek Ameriki university, The university of Wisconsin Eau Claire ne 400 logon ki dosti ki tahqeeq ka mauzo banaya ke jis ka natija yeh shaye kiya ke un mein addiction bahut aam thi aur wo mehez dosti nahi thi. Us research ka kulasa yeh tha ke dono ki taraf se na sahi laikin ek ki taraf se attraction zaroor maujood hoti hai, chahe kam level ki ho aur ya umooman mard ki taraf se hoti hai.

Ek aur Ameriki university, The university of Alabama ne 418 institutes par research ki aur yeh nataej publish kiye ke agarche aksariyat us bare par ummid hai ke "Mehez Dosti" ka wajood mumkin hai laikin uske saath saath 63% feesad ka kehna yeh bhi hai ke wo na nazar aane wali mohabbat (some kind of secret romantic interest) ka shikar hote hain. Yani wo kisi zehni level par jakar ek dosre mein attraction, romance aur sexual desire mehsoos kar rahe hote hain laikin wo isko manne ya izhar par tayar nahi hote.

Behrehal, modern psychology kya kehti hain? Yeh ek alag mauzo hai laikin hamare mazhab us bare yahi rehnumai deta hai ke mardozan ki aapas ki dostiyan durust

nahi hain. Sahiheen ki riwayat ke mutabiq Rasoolallah Sallallahu Alaihiwasallam ka irshaad hai ke meri ummat ke liye sab se bada fitna auratein hain. Ab yahan auraton se muraad Maa, Behen, Biwi aur Beti nahin hai. Zaheri baat hai ke use muraad gair mahram auratein hain, aur yeh hadees biwi ko bahut achi tarha samajh aati hai keg air mahram auratein uske kawind ke liye kaise fitna ban sakti hain.

Ek aur sahih hadees mein Aap Sallallahu Alaihiwasallam ne farmaya ke mard aur aurat jab tanhae hote haintu unke saath teesra shaitan hota hai. Tu "Mehez Dosti" kya cheez hai bhai? Relationship experts aur Best seller April Masini ka kehna hai ke "Mehez Dosti" ka wajood mumkin nahin hai, aur agar aap samajhte hain ke aap us lamhe mein "mehez dosti" se guzar rahe hain tu zara intezar karen, kuch waqt guzarne ke baad aap ko ehsaas hojaega key eh aap ki galat fehmi thi.

Bewaqoof yeh samajhte hain ke "Mehez Dosti" mumkinhai, ladke aur ladki ka bahami talluq bade iklaas aur khair kwahee par bani hosakta hai aur "Sex" tu maulvi ke zehen mein hai jo unhein us dosti se darata hai. Agar "Sex" maulvi ke zehen mein hai tu "Friend" aur "Minto" madarse ki paidawar hain kya? Beeswi sadi mein site kiya jane dosra bada social scientist aur psychologist "friend" hai ke jiska kehna hai ke Maa Bete ke paas aur Baap Beti ke paas baithe tu us mein bhi sexual desire maujod hoti hai. Tu yeh sex kya mazhab ke zehen par sawar hai ya aap ki modern psychology ki bunyadon par?

Agar ladke aur ladki ki dosti itni hi pagizah hoti hai tu yeh Cyber Crimes kis bala ka naap hai aur apni badi tedad meinyeh kahan se tapak pad eke aap ko qanoon sazi ki zaroorat pad gai? Yeh university mein dating culture kise kehte hain aur pairs yani jode jhadiyon aur darakton ke peeche chup kar kaunsi assignment hal karna chate hain? Yeh friendship ke natije mein court marriage koi mareek par horahi hai kya? Agar yeh dosti study mein helpful hai tu CGPA unn students ka kyun kam aaraha hai ke jin ki cross gender dostiyan zyadah hain?

Liberal tabqe ke paas apne mauqif ke haq mein ajeeb-o-gareeb fuzul qisam ke muntaqi dalael hai. Unki modern muntaq ke mutabiq tu Changez Khan bhi Allah ki niyamat se kam na tha ke agar itne insane qatal na karta tu duniya ki aabadi katarnak had tak badh chuki hoti. Liberal likhariyon ka ilmiya yeh nahin hai ke unke paas kehne ko koi aqali-o-muntaqi baat nahin hai. Unke paas kehne ko bahutsi muntaqi aur aqali baat aisi hi hain ke jaise “dil ke khush rakhne ko Galib yeh kayal acha hai”.

Aur qabile afsoos surat-e-haal yeh hai kea b university trips ke naam par yeh makloot muashirat itni aam ho chuki hai ke mazhab gharwanon se talluq rakhne wale ladke aur ladkiyon ke liye bhi un mein shamoliyat ek aamsi baat ho choki hai. Bas farq sirf itna hai key eh naqab mein group photo khichwalengi. Laikin un ladkiyon ko yeh samajh nahin aati key eh cheez unki shaadi ke baad ki zindagi ke liye kitni nuqsandah hai ke unke shohar saari umar shak mein guzarde ga. Un mardon ko “gairat” mazhab ne unhein di, yeh tumhari galat fehmi hai. Gairat unke

genes mein hai. Yeh mazhab ko chorne ke baad bhi tumhare muamle mein itni hi gairatmand rahenge jaisa ke maqrib ka mard bhi apni aurat ke bare mein gairatmand hai.

Mohabbat News : Camera Women, Sharm-o-Haya ke Saath, Afeefa Shamsi

Maine kaha zara ruken Janab! Mohabbat pe guftagu karlete hain, jis ne fuzool ke tamashe khadi kar rakhe hain. Bhai, yeh ajeeb muamla hai ke mohabbat ne har jagah tang adaa rakhi hai. Hospital mein ya tu Doctor ko Doctor se mohabbat hojati hai, ya tu Nurse ko Doctor se hojati hai. Business mein Boss ko Secretary se mohabbat hojati hai, ya Collegue ko Collegue se hojati hai, University mein ya tu Student ko Student se, ya Student ko Teacher, Ya Teacher ko Student se, Ya phir Teacher ko Teacher se mohabbat hojati hai.

Joint Family mein ya tu cousin ko cousin se, ya phir cousin ko cousin ki dost se ishq hojata hai. Facebook pe friend list ko ek pori friend list se mohabbat hojati hai, ya phir koi teamwork ho tu us team work ke member mein se kisi ko kisi se mohabbat hojati hai. University mein se ek department ke student ko dosre department ke kisi student se mohabbat hojati hai.

Aur phir kisi ko jab kisi se mohabbat hojati hai aur mohabbat milti nahin tu koi na koi kisi na kisi tarha kisi na kisi qisam ki kudkushi karke qabar se mohabbat karleta hai. Dimaq mein tu unke yahi hota hai ke Laila Majnoon ki tarha amar hojaenge, aage jo dande tayar hain unki kair hai laikin

bas mohabbat hojae sahi. Ek baat bataen zara, duniya mein koi aur kaam rahgaya ya bas mohabbat karke Nobel Prize jeetna chahte hain.

Aur ji agar koi zyadah hi shareef banta hai tu ji apne abbu ka number de dein, main sharafat se rishte bhejna chahta hon. Ji mein bada shareef, aala banda, supreme, bat man tu pata nahin kaun kaun sa man, han, ji ji aap ke liye hi tu ghar se nikle hain, ke abhi aap ki padhai ka pehla saal ho, pehle semester mein thode se ache number aajaen tu dosre mein aap ko mohabbat hogai hai. Ab chunke aap bahut shareef hain tu aap ko shaadi karni hai, baqi sab jae bhaad mein, aap paida hue hi shaadi karne ke liye the.

Ab chunke aap ka doctor se mohabbat ho chuki hai, tu mareez jaen bhad mein, aap tu udhar rishte dekhne aaye the. Jise ghar mein zanjeeron se bandh rakha tha sab ne, use ilaqe mein rehte the jahan sanaf mukalif ka qeheth pada hua tha, lihaza jaise hi facebook pea aye aap ko mohabbat hogai hai. Kuda ka kauf karen, thoda aaye din koi koi ladki aisa mas-ala le aati hai ke jis mein ya tu koi use mohabbat karta hai, ya tu usko kisi se mohabbat hoti hai.

Tu ji! Allah Ta'ala kya farmate hain us bare mein? Tu ji, Allah Ta'ala farmate hain ke yeh jo harkaten kar rahe ho, yeh nahin karni hain. Ji mohabbat tu ho hi jati hai ji, tu phir islaam mein pasand ki shaadi se bhi tu mana nahi kiya hua. Haan ji, bilkul bilkul! Us kaam se pehle bhi shayad islaam ne kuch farmaya tha ke aisi naubat hi nahi aani

chahiye, aur agar aahi gai hai tu yeh jo chit chat, yeh bilkul bhi fitri nahin hai.

Ek baat bataen ke aap abhi kisi jagah qadam rakte nahin hain ke un kurafaat mein mubtila hojate hain. Paida aap hote hi nahin hain ke aap ko mohabbaten hojati hain kuch Allah ka kauf karen. Yeh jo foot ke menu ko aaj kal mohabbaten horahi hain, mere khayal un ko tu Love ke ilawah kisi lafz ke spelling bhi nahi aate honge. Aap hain kitne? Rola aap ne aise dala hua hai jaise aap masha Allah families ko sambhalne ka tajruba rakhte hain. Facebook pet u tamashahi laga diya jaise do foote bache aur be hayaon ki tarha fuzool mazaq aur mohabbat-o-shaadi ki rat lagai hai.

Atharah saal key eh hote nahin hain sure aise dala hota hai jaise pachas ki umar cross kargae hain aur kuwargi awargi mein badalne lagi hai. Dekhen bhai jin ke walidain ya gharon ka mahol aisa hota hai ke jahan shaadiyan jaldi hojati hon, wahan saula saal ki umar mein bhi hojati hai laikin yeh jo doston se seekh kar ya dekha dekhi do number lateefe aap post kar rahe hain ya suna rahe hain yeh aap koi kamal nahi kar rahe hote.

Itna mas-ale hai tu aap ki shaadi facebook ne nahi karwai, aap ke gharwalon ne karwani hai unke sar pe jake nacho. Ya mahol na karab kiya karen. Ek aata hai char number lateefa post karta hai ya baat karta hai. Dosri taraf pori ek line lagi hoti hai aadhe kuware tu aadhe shaadi shuda saare circus dekhne aajate hain. Acha ji, ab ji chunke apni jageer hai isliye ji rishte ke paigamat ja rahe hain, walidain ko bad mein bata denge, pehle aap tu qubool

karlen behen ji! Ji bilkul isiliye tu facebook join kiya hua hai sab ne.

Ab yeh hai ke bhai thoda intezar karna zara, jitney rishte aaye hain uski list banalon phir jo acha laga uspe tag kardenge. Ji apna muyaar bhi tu dekhna hota hai na ji, ji ji bilkul. Ji, ab chunke hamari shaadi hojani hai isliye thodi chat karlete hain aur chunke mujhe aap se mohabbat hai aap ko bhi hojani chahiye. Ji ji bilkul! Isi men Ph.D karni hai naujawano ne. Aap logon ko koi kayal bhi hai ke aise kar ke aap kya karlete hain?

Is waqt facebook nau saal ki bachi bhi use karti hai, aath saala bache ko mas-ale hai ke use facebook ID bana kar dijaye, because friends game khelte hain. Acha ji, ye len ji, jaise aap kahen ji aur phir game se nayee game shuru hojati hai ji. Sirf ladke thodi, ladkiyan bhi bharpor shamil hain. Par ji jisse aap ne batein shuru ki hain na, wo terah ya pandra sala ladki bhi ho sakti hai jise aap shaadi ke kwab dikhate hain aur phir use tu aap se mohabbat honi hi hai kyun nahi honi?

Use tu us uncle se bhi mohabbat honi hai jo bachi samajh kar muft mein chocolate de dete hain. Use school ke maali baba se bhi mohabbat honi hai kyun ki maali baba sab ke saron pe haath rakhte hain, aur phir kiya hota hai? Ji Ammi aap ki maan nahin rahin, ya tu Ammi unki nahin maan rahin. Aur ji, Chalen ji, hum Allah miyan ke paas chalet hain bade wele hain hum. Qabar ki mitti khudenge, thodisi warzish hojaegi. Ab agar aap bade hain tu aap tu

chaden peeche, jis bachi ki zindagi karab ki hai uska kya karna hai?

Arey Bhai wo aap ka mas-ala thodi hai, walidain uthaenge, kisi jagah shaadi kardenge, aur chunke aap mard hain, isliye aap apni marzi kef aisle karenge. Aur yeh jo kako koka kyun se mohabbaten hojati hain, unse mera sawal hai ke beta aap bartan dhone ke liye ghar ke liye sabun le aate ho? Acha agar Ammi kahen tu dustarqwan lagate ho? Acha school chale jate hona akele, aap matric mein kya aagaye hain aap ke dimag mein bhoosa bhar gaya hai.

Yeh jo do take ki mohabbat aur shayari hojati hai aage zindagi mein kya hota hai kuch pata hai? Mobile zan ke haaton mein hain, Wrong number zan ke paas hain. Dost se le kar har bandah isi qisam ka rakha hua hai. Masha Allah ji, Iqbal ke shaheen adke shaadi karenge, aur yeh jo hamare Masha Allah se jawan dhadi wale baje aur naqabo wali bajiyan hain, kuch aqal hai? Aap ko koi rasta kya mila aap ka maqsad hi yeh ban gaya ke aap zindagi karab karlen? Aise jaise dibbe mein aap ko band karke rakha tha, ande mein ghusaya hua tha, bahar nikle hain tu mare shiddat khushi ke aap ko ji mohabbat hogai hai.

Ji group mein aap jate hain ke wo jo ek bandah hai na roz post like karta hai, wo hai acha bandah, ladkiyon ki badi izzat karta hai. Wo jo aap ke flowers mein se ek ba qaidgi se aap ki post like karta hai na, anqareeb uska rishta aajana hai. O bibi! Meri baat suno, Abbu Ammi maan jaenge? Ladka manwale ga, wo spiderman? Nahi pata? Tu

yeh kaise pata hai ke gupshup karni hai wade karne hain, marna hai tu zinda hona hai. Ji, hamari mohabbat tu che saal purani hai.

Acha ji? Tu kitne saal kit hi aap? Ji chaudah. Yeh na hamara hum saya hai, use paida hote hi mujh se mohabbat hogai thi. Allah ki qasam marjaongi, Gudh khalongi, Doodh peelongi par uske siwa kisi se shaadi nahi karongi. Lo ji, kawateen bhi kam nahin hotein. Unko ek tu yeh mas-ala hota hai ke dosra hamari taraf mutawajja kyun hai ya phir unko yeh mas-ala hai ke dosra hamari taraf mutawajja kyun nahin hai. Sach tu yeh hai ke us bigadte muashire mein jis tarha ki ummid qaem hochoki hain, un pe zarb lage tu badi ana jagti hai.

Yeh auraton ne bhi badon badon ki emaan karab kiye hain. Mujhe bataen kabhi mard nahin dekha? Aur yeh itne saal ki tarbiyat kahan jati hai? Ke ji aap Uni mein kya chalegaye kisi ne peshkash kiya kardi sara kuch bhad mein gaya? Facebook pe kisi ne message kya kardiya kuch din, sara kuch shuru? Aur mardon ki bhi khush fehmiyan zara check karen ke agar koi katoon ek do dafa kisi kaam ke silsile mein bhi aap se rabita karle tu aap ki garden mein sarya aajata hai ke ji wo nabis hogai, aashiq hogai bas.

Aur agar dosri taraf aap mard bade hain aur kisi chaudah pandrah sala ladki ko umar janne ke bawajood chikni chapdi baton mein lagae rakhte hain, tu bhai jaan qasoor uska nahin aap ka ziyada hoga. Dosra ladki ko bhi pana hona chahiye ke udhar sare unchle nahin hain jo aap ko gudiya keh denge tu aap mohabbat mein fanaa-o-garq

wo garat hojaengi. Had hi hogai hai, musibat daal rakhi hai. Na sirf apni zindagi karab, phir agle ki bhi karab. Dekhen, yeh masrofiyat unki hoti hain jinhen aur koi kaam nahi mil raha hota.

Aur kaam milna nahi hota aap ne dhoondna hota hai. Jo aap ne maqsad bana liye hai nazar wahin rahegi, aur phir us maqsad se nazar jhukane ka hukm kyun dediya Allah ne? phir ji ek taraf wo log hain jo waqi sharafat se nikah ki peshkash karte hain, tu huzur-e-wala! Yeh Nabi-e-Paak Sallallahu Alaihi Wasallam ka daur nahin hai yeh sadhe chaudah sau saal baad ka zamana hai, theek hai? Jahan aap kitna hi kehlen ke aap ki pasand hai ladki ka kirdar theek hai, ilzaam milega ladki ko hi aur aap ki bhi izzat nahin hogi. Bad Duaen milengi ladki ko hi.

Tu seedha saada mashorah hai ke Allah pe bharosa karen, walidain pe bharosa karen. Theek hai nahi kehte ke mohabbat nahin hoti, hojati hai bilkul hojati hai laikin apne source tak jaen, unko bataen. Aur usse pehle ek dosre ke saath jeene marne telatne ladne ki khwaab mat dikhaen. Saaf seedha corruption se paak kaam karen aur mauj karen. Thoda sukoon bhi lene den kisi jaga, laikin Allah ka wasta yeh public mein shaadi ya mohabbat ke hawale se ajeeb-o-gareeb dhindore peetna band karden.

Aap jaante bhi nahin hain ke us waqt kitne aap ko kachcha khane ko tayar baithe hote hain un kurafat ki wajah se, aur ab us post ko padhne ke baad jitney log mujh se yeh pochenge ke kya hua, kisne aap ko aisa kehdiya waqairah waqairah kyun ke Ammi kehti hain jo kehta hai

wo kudh hota hai, isliye yeh sab aap pe beeta hai, tu jo kis ki himmat hui aisa kehne karne ki? Unse meri guzarish hai ke aap ko urdu behtar karne ki azhad zaroor hai. Mujhe jo mas-ala hoga wo main yahan nahin likhongi use hal karongi. Yeh mas-ale us jawan awaam ke hain, jin ki mohabbat josh mein aagayi ahi aur kudkushiyan kar kar ke mari jarahi hain.

Note: Hamari bhanji ki tehreer hai, bahut ache se likha hai. Hamari naujawan nasal ke waqi mein teen masael sulagte hue masael hain: mohabbat, drugs aur gair mustaqil mizaj. Yeh tahreer na sirf aap ko hasati hai balke rulati bhi hai ke yahan har dosre shaqs ko kwah makwah ki mohabbatein chadi hui hain aur phir us par koi nadamat ya sharmindgi nahin balke fakar aisa hai ke jise koi bahut himmat ka kaam kiya hai. Bhai, agar mohabbat karni hai tu apni biwi se karke dikhado ya biwi nahi ha tu shaadi ke baad usse karke dikhaden, aksar case mein shaadi ke baad tu wahi mahbooba tu daayan ban jati hai. University ke tajrube se malum hua ke hal uska yahi hai ke walid sahib apne gair shaadi shuda bachon ko, kaas taur bachiyon ko, waqt den. Yeh baat zaroori hai, mazeed tabsirah kisi alag se post mein karonga.

Mou Boli Behen

Dost ka sawal hai ke University mein umooman talaba kisi na kisi ladki ko mou boli behen banalete hain jabke baaz auqat ladkiyan kisi ko maou bola bhai banaleti hain tu kya yeh jaez hai? Yeh culture ab bahut tezi se muashire mein phel raha hai, ab tu ladka ladki ek dosre ke saath chipak kar baithe honge ya ek ne dosre ki goud mein sar rakha hoga ya uski garden mein banahi dali hogi aur koi teacher pochle

key a kya harkat hai tu wo badi masomiyat se jawab dete hain ke hum behen bhai hain.

Haqeeqat yahi hai ke kisi ko mou se behen kehdene se na tu wo behen ban jati hai aur na hi mou se bhai kehdene se wo bhai ban jata hai. Wo ladka aur ladki ek dosre ke liye gair mahram hi hain aur unka ek dosre ko touch karna aur tanha baithna haram hai. Kuch talaba ka kehna hai ke hum ek dosre ko touch nahin karte, bas ek dosre ki masael sunte aur hal karte hain aur is tarha ek ladki ne kai kai bhai aur ek ladke ne kai kai behenen banayi hui hai.

Bandah kabhi unse poche ke wo jo tumhare abba jaan se tumhari behen ya bhai hai, tum ne kabhi uske masael sune aur hal kiye hain jo yahan tumhein itni khair khwahi chadi hui hai, tu yeh kuch bhi nahi, sirf shaitan ka dhoka hai aur yahi cheez zindagi ke kisi moud par kis karabi ka baes ban jati hai. Shariyat mein behen bhai wahi hain ke kin ke Maa Baap ek hon aur Science ki zuban mein behen bhai wo hain ke jin ka genetic code milta ho. Tu haqeeqi behen bhai tu yahi hain, baqi tu hum ne soch se bana rakhe hain. Jis tarha sirf sochne se miyan biwi nahin ban sakte, tu behen bhai kaise ban jate hain?

Pas jinhen hum ne apni soch mein behen bhai bana rakha hai tu yeh dhake ke behen bhai hain. Hum jante bojte apne aap ko dhuka dete hain aur muashire ki aankhon mein dhool jhonkne ki koshish karte hain. Isi tarha kisi ko mou boli beti ya beta banalena, mou boli bhanji ya bhatiji banalena ya mou bola mamu ya chacha banalena bhi durust

nahin hai. Laikin yahan ek baat wazih kardon k eek hai ke kisi ko zaroorat padhne par uncle, chacha, mamu, bhatije, bache kehdena tu us mein harj nahin hai, zahari baat ke aap ko agar kisi bade ko mukatib karna hai tu oye karke tu mukatib nahin karenge.

Laikin ek yeh hai ke agar kisi se mustaqil wasta padta ho tu phir kisi ko mou bola rishtedar banana ki zaroorat nahin hai, bas ye shaoor aur ehsaas hard um zindah rah eke hum ek dosre ke liye gair mahram hain. Ab yahan ek soch yeh bhi hai ke chunke zindagi mein baaz auqat na mahram rishton mein aisa wasta ya zaroorat padh jati hai tu aise mein communication ke liye behtar hai ke use kuch mou bola rishtedar bana liya jaye take ek dosre ke zehen mein ek dosre ke bare kuch bura kayal ya waswasa na aaye.

Tu yeh sirf ek soch hai jo haqeeqat haal ke kilaf hai, aur haqeeqat ke kilaf aap apni soch ko ziyadah der chala nahin sakenge. Pas jahan koi haqeeqi rishta nahin hai tu wahan asal haqeeqi yahi hai ke aap na mahram hai, aur kisi haqeeqat ka shaoor aap ko kisi karabi se bacha sakta hai na ki uske bar aks soch. Qur-an Majeed ne rishton mein haqeeqat ka etibaar kiya hai lihaza Suratul Ahzaab aur Suratul Mujadilat ke aagaaz mein kaha hai ke kisi ko beta kehdene se wo tumhara beta nahin ban jata aur biwi ko Maa kahdene se wo tumhari Maa nahin ban jati.

Gair Mahram Aurat se Musahfa Karna

Sahihal Jaama' ke mutabiq Allah ke Rasool Sallallahu Alaihi Wasallam ka irshaad hai ke tum mein kisi shaqs ke sar mein

lohe ki keel thonk di jaye, yeh usse behtar hai ke wo kisi gari mahram aurat ko touch kare. Iss riwayat ko Allama Albaani Rahmatullahi, ne Sahih qaraar diya hai. Sahih Buqari ki ek riwayat ke mutabiq Hazrat Ayisha Raziyallahu Anha farmati hai ke Allah ki qasam, baiat lete waqt bhi Allah ke Rasool Sallallahu Alaihi Wasallam ka haath kisi musalman aurat ke haath se mass na hota tha.

Sunan Annisa mein Hazrat Ameem Raziyallahu Anha se riwayat hai ke Allah ke Rasool Sallallahu Alaihi Wasallam ne kaha ke main auraton se musahfa nahin karta hon. Mazhab arba aur muhadiseen ka is baat par ittifaq hai ke mard ka kisi gair mahram aurat se musahfa karna shariyat mein jaez nahin hai.

Aur Masand Ahamad mein Hazrat Umar Raziyallahu Anhu se jo ye riwayat mansoob hai ke unhon ne Allah ke Rasool Sallallahu Alaihi Wasallam ki taraf se baiyat lete waqt auraton se musahfa kiya tu awwalan tu wo riwayat-e-ahal ilm ke nazdeek sabit (authentic) nahin hai. Aur dosra is riwayat mein bhi musahfa ke alfaaz nahinhain balke yeh alfaaz hain un auraton ne ghar ke andar se apne haath aage badhae aur Hazrat Umar Raziyallahu Anhu ne bahar se apna haath aage badhaya. Iss riwayat mein musahfa ka zikr bilkul bhi nahin hai balke yeh alamati baiyat thi.

Baqi yeh kehna ke agar shahwat mehsoos na ho tu ajnabi aurat se musahfa karna jaez hai tu phir tu aurat se muanaqa karna yani gale milna bhi jaez hoga, agar shahwat mehsoos na ho tu? Shahwat ka hona tu hukm ki illat ban hi

nahi sakta ke us mein inzabaat (regularity) ki sharth pori nahinhoti aur illat ke liye zaroori hai ke wo manzab ho aur zahar ho yani uske mutabiq zabita bandi hosake aur hawas kamsa se uska idrak mumkin ho. Ab shahwat tu har haal mein zaaher ho hi nahin sakti ke hai yahi dil mein tu kaise malum hoga ke hai ya nahin.

Masjid Aur Culture

Agar hum masjid ko –apne ghar ka hissa banana chahtay hain to mein is ke design ko halaat ke taqazoon ke mutabiq kuch rewise karna hoga aur islamic architechure ka zehen rakhnay walon ko is taraf khusoosi tawajah deeni chahiye. misaal ke tor par sair o siyahat, picnic, parkon mein tafrih ke liye nikal jana aur hoteling waghera hamaray culture ka hissa hai aur is ki wajah yahi hai ke hamaray park aur hotels hamari familes ko saamne rakkar design kiye gaye hain na sirf mardon ko.

Bohat se aisay event complex aur shaadi haals dekhnay ko mlitay hain ke jahan koi deeni programme ya equality ho to sath mein aurton aur bachon ka bhi alehda se intizam hota hai to log wahan akeley nahi balkay familes ke sath shirkat karte hain to aisay mein deen unke liye bojh nahi rehta ke enjoy minute bhi ban jata hai. jahan mein is martaba ramazaan mein dora tarjuma quran karwa raha hon to woh aik shaadi haal hai, jahan aurton ka alag se intiqam hai aur sath bachon ke liye bhi chhota sa (play area) mukhtas kardiya gaya hai. lehaza ab mardon ke liye is programme mein shirkat karna ziyada aasaan hai aur un ki shirkat ki nisbat bhi badh jati hai .

Yeh sab kuch hum kiya masjid ke sath nahi kar satke hain ke maslan baaz masajid mein kuch jagha aurton ke liye to muktas hoti hi hai, agar thodi jagah jo masjid mein shaamil nah ho lekin is se muallaq ho, chahay aik kamrah hi kyun nah ho, usay bachon ke (play area) ke tor par muktas kardiya jaye to ramzaan aur ghair ramazaan mein nah sirf masjid mein aane walay mard-o-khuwateen ki tadaad mein izafah hoga balke bachon ki ki aik achi khasi tadaad bhi islami mahol mein play badhaygi aur woh ibadat to kuch nah kuch kar hi lenge. Aur agar nah bhi kar saken to kam az kam un ki dostyon ki bunyaad deen ban jayega aur unki future life par bahut asar padega.

Agarche islamic centers design karte waqt un baton ka khayaal rakha jata hai lekin masajid ke liye is ka ehtimaam nah honay ke barabar hai halaanke sahih ahadees ki roshni mein Rasool Allah S.A.W. ke zamane mein aurton aur bachon ka masajid mein aana aam tha. is mein bhi koi shak nahi hai ke masjid aur masjid mein honay wali activities mein shirkat ki nisbat ki kami ki wajohaat mein se aik badi wajah yeh hoti hai ke khawateen aur bachay, mardon se apne hisse ka waqt mangte hain aur koi aisi activity chahtay hain ke jis mein poori family shareek ho.

Hamaray muashray itnay bhi deen bezaar nahi hain jitna ke hum ne inhen samajh liya hai, bas hum ne apne deen ko apne culture mein rasne basnay ka mauqa bohat kam diya hai. aap islami muashray mein masjid ko is tarha se design karden ke wahan khawateen haal bhi ho, bachon ke liye play area bhi ho, auditorium bhi ho families, milkar aik din ki workshop bhi attend karen aur mil jhulkar

khana bhi khayen to aisi soorat mein yahi masjidein hamaray culture ka hissa ban sakti hain.

Agarchay is mein yeh khadsha hai ke aisi soorat mein yeh masajid kahin picnic ki jagah nah ban jayen lekin hamaray haan islami thahrikon ke tehat jis tarha islamic centers, community centers aur shaadi haals mein bhi deeni activity mein poori poori families shirkat karti hain balkay aik aisa mahool peda ho jata hai jo masjid ke mahool se kisi tarha kam nahi hota to hamaray muashray mein masajid bhi isi tarha se abaad ho sakti hain jaisay hotelz, park aur bazaar abaad hain. agarchay yeh baat wazeh hai ke masjid ko bazaar ya hotels nahi banana hai lekin kam az kam kuch aisa to kiya jasakta hai ke jiski riwayaat ki roshni mein ijazat nikalti ho aur Europe ki masajid mein yeh kaam bade paimanay par horaha hai.

Khush Rehna Sekhen

Dost ka sawaal hai ke wo shaks khush nahi rehta,life ko enjoy nahi karpaata,zindagi me jaise bahut hi Boriyat aur khushki ho, jabkay is ke dost choti choti baton ko bohat enjoy karte hain, hanstay hain, muskuratay hain, qeh qahey lagatay hain lekin isse yeh sab kuch nahi ho paata. iska kiya matlab hai? jawab : khush rehna aik fun aur art hai ke agar aap ko nahi aata to aap ko seekhna padega. kuch logon ka mizaaj aisa hota hai ke woh mizaaj khush dil hotay hain ke choti choti baton par khilkhila kar hans padna unke mizaaj mein hota hai. khush rehna aur muskuratay rehna jismaani, zehni aur Roohani sehat ke liye az had zaroori hai. kabhi kabhar hasi mazaq bhi karlena chahiye,har waqt allama

Iqbal bane rehna durust rawayya nahi hai, balkay zehni aur deeni sehat ke liye nuqsaan da hai.

khush mizaaji ya khush dili mein aik badi rukawat modern life style hai ke jis mein kamon ki itni bharmaar hai ke har waqt jaisay zehen par tension sawaar hai ke agar yeh kaam nah hoto jaisay train nikal jayegi. hawai jahaaz nikal jayega. choti si jaan aur itnay baday baday plan aur phir unko poora karne ke liye itnay kaam .dunyadaar to jaisay isne bil Gates ko cross karna hai aur deendar hai to jaise duniya mein inqilaab isi ki mehnat se aana hai. to un halaat mein banda tens nahi hoga to kiya kerega?

Par depression ki bimaari aam hai ke zindagi mein zara si na kaami ka saamna karna pad jaye to insaan bistar say lag jata hai, uthna mushkil hojata hai, chehray par ajeeb maayusi si chhayi rehti hai aur bees saal ki Umar mein face expression aise jaise sattar saal ke buzurag tadabbur aur tafakkar farmarahe hon. aur baaz auqaat agar miyan biwi dono depression ke mareez hon to chay chay mahinay aik dosray ke chehray par muskurahat nahi dekh paate aur ghar mein aik ajeeb gham aur sogwaari ki kaifiyat har waqt taari rehti hai .

Agar aap ziyada tar depression aur fashion mein rehtay hain aur khush rehna chahtay hain to aik aasaan si tadbeer batla deta hon, is par amal karlen, to insha allah usay khush rehna seekh jayenge. din mein aadha ghanta chhootey bachon ke sath khelein, bhale hi aap ke –apne hon ya behan bhaiyon ke. aur physically khelein,unke liye ghoda banein, bed mintn khelain, kokila chupati aur chappan

chhupayi khelain, agar iske halaat nahi hain to latthoo aur carrom board hi khail len waghaira,bhai mein –apne bachon ke liye ghoda banta hon aur bohat khush ahota hun.

Aur phir kheilte waqt bacchay ban kar khelain, jeetnay par shore machayen, harnay par mood of karen, (cheating) bhale nah karen lekin iske liye koshish zaroor karien. miyan biwi mein agar tanao ziyada rehta ho to woh bhi indoor games ke liye waqt nikalen aur bachon ke sath milkar aapas mein khelein. agar ghar mein bachay nahi hain to doston ke sath park mein jaakar cricket, footbaal, bed mintn waghera khail liya. dil na bhi hoto kabhi kabhar doston ke sath khanay ke liye bahar nikal jaya karen,outing karen. haqeeqat yeh hai ke social life ke baghair khush rehna mumkin nahi hai. aur agar koi social life ke baghair khush rehta hai to woh khushi ke haqeeqi maienay o mafhoom se aashna nahi hai.

Phir khush rehne ka ek deeni aur roohaani tasawwur bhi hai ke kisi qareeb miskeen ki madad kardein to aap dil se khushi mehsoos karenge. apne walidain ki khidmat karen, unke paon dabaya karen, inhen tohfa diya karen, unke paas betha karen, unko waqt den, chahay baatein karne ko kuch nah bhi ho to bhi khamoshi se baith jayen ke khaas tor budhapay mein inhen apni jawan aulaad se waqt chahiye hota hai nah ke rupay. behan bhaiyon, padosiyon aur doston ki koi maali ya maadi zaroorat poori kar diya karen to is se bhi haqeeqi khushi haasil hogi.

Istiqaara

Bohat se dost isstikhara ke baray puchhte hain ke yeh kya hai kaisay kya jata hai, kisi aur se bhi karwa satke hain ya

khud hi karna hai, iska natija kaisay maloom hoga, koi khawab aayega. kya hoga, quran tasbeeh,adaad se bhi isstikhara ho jata hai ya nahi, aur online isstikhara karwanay ka kiya hukum hai? isstikhara karna sunnat hai aur sahih bukhari ki aik riwayat mein hai ke Allah ke Rasool s.a.w. se sahaba karaam ko issitikhara karna yun sikhate thay ke jaisay quran Majeed ki koi sourat siklaarahe hon. isstikhara ka maienay Allah se khair talabb karna hai yaani koi bhi kaam karne se pehlay bandah namaz aur duaye isstikhara ke zariye is mein Allah se khair talabb karle. agarchay istikhare ki dua mein aisay alfaaz shaamil hain ke jin se maloom hota hai ke is dua mein bandah –apne parvar-digaar se mahswara le raha hai lekin is ka matlab sirf mashwara hi nahi hai balkay khair talabb karna bhi hai yaani ae parwar-digaar! bas yeh kaam karne ko mera dil hai, aap is mein khair daal den aur is mein agar koi shar hai to usay door karden.

To istikhara ke do ma-ani hue. aik yeh ke koi kaam karne se pehlay Allah se khair talabb karna aur dosra yeh ke allah se mashwara mangna pehli soorat mein allah par maan hai ke aye Allah ! mujhe yeh chahiye, jaisa bhi hai, bas mujhe iska shar nikaal kar is ki khabar dedein aur doosri soorat mein Allah se mushawarat hai aur istikhare ki dua mein ghalib pehlu mushawarat ka hi hai. istikhare ka masnoon tareeqa yeh hai ke kisi bhi waqt mein do rak-at Nafil namaz padhay, is ke baad Allah ki hamd o sana ke kalmaat kahe, Rasool Allah s.a.w. par duroood hai, aur phir isstikhara ki dua padhein agar nahi aati to iska matan (text) samnay rakh kar padh le. aur behtar hai ke is ka tarjuma bhi samnay rakhay taake maloom to ho ke allah se kiya baat kar

raha hai. istikhara ke baad sona zaroori nahi hai, aur nah hi istikhaara ka matlab yeh hai ke khawab mein koi baba bhi aa kar aap ki rahnumai farmayenge .

Agar aap isstikhara ki dua mein ghor karen, to is mein yeh alfaaz hain ke aye Allah ! agar yeh kaam mere haq mein, meri duniya meri akhirat, mere muaash, mere imaan ke liye behtar hai to aap is ko mere ke liye aasaan farmadein,isme barkat daaldein. Aur agar ye kaam meri dunya aur aakhirat ,muaash aur emaan ke liye behtar nahi hai to is kaam ko mujh se door karden, aur mujhe isse door karden, aur phir is ke badlay mein apni janab se mujhe is se behtar ata farmaye. to yeh isstikhara ki dua ka mafhuum hai. To istikhare ka nateeja khawab mein maloom karne ki bajaye yeh dekhen ke isstikhara karne ke baad aapke zehen ka rujhan aur dil ka maidan is kaam ki taraf hai ya nahi, aur yahi istikhare ka nateeja hai.

Hum mein se har shakhs khawab daikhta hai aur rozana daikhta hai, hum yeh karte hain ke isstikhara karne ke baad jo ulta seedha khuwaab aaye, usay istikhare ka nateeja samajh kar isse tabeer nikalana shuru kar dete hain .aur ye bhi ahem hai ke agar kisi baare soch rahe hain to iss baare raat khuwaab aana to mamool ki baat hai ke insaan jo din mein sochta hai, raat khawab mein deta hai. kehnay ka maqsad yeh hai ke isstikhara ke liye sirf –apne khawab ko bunyaad nah banayen balkay zehni ruhjan aur qalbi melaan ko dekhen. raha quran Majeed , tasbeeh, adaad o huroof aur online istikhara waghera to yeh istikhara ki bidaat hain, unse bachna chahiye.

Khulasa-e-Kalam

Allah azzwajal ne apni kitaab Quran Majeed mein apne naik bandon Ibadur Rehman ki sifaat mein se aik ahem sift ka tazkirah hotay kaha hai ke yeh woh log hain jo Allah azzwajal se yeh dua karte rehtay hain: "Aye hamaray parvar-digaar! hamein hamari biwion / shoharon aur aulaad se aankhon ki thandak naseeb farma aur hamein mut-taqi logon ka imam bana."

Apni mamool ki duaon mein is dua ko bhi zaroor shaamil farmalen aur khaas taur par namaz mein tashahud ki haalat mein durood shareef ke baad is dua ka ihtimaam farmaen. In-sha Allah se halaat pehlay se behtar ho jayen ge. Agar miyan biwi hi aik dosray ke liye sukoon aur aankhon ki thandak nah ban sakay to phir duniya bhar ki asayish aur rahat un ki kisi kaam na aayegi, aur wo kabhi bhi andar ka sukoon (Inner Peace) haasil nah kar payen ge. To jab maslay ka koi hal nazar nah araha ho to phir dua hi is ka aakhri hal hai balkay pehla hal bhi dua hi hai ke yeh dua hi hai jo aap ke masail ke maadi hal ko aap ke liye hal banadeti hai .